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BALTI GRAMMAR

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PART I CHAPTER I

ROMANIZED PHONETICS

Most authorities on the Tibetan language, such as Messrs. Bell, Bruce Hamrah, and Jäschke, admit the great difficulty of romanizing the peculiar sounds found in this language and its dialects. Seeing, however, that the script is no longer in use in the Mohammedan areas, being considered a relic of idolatry, the only course open to us is to produce a system of roman phonetics, representing as near as possible the colloquial pronunciation.

Educated natives occasionally employ the Persian script, but this is most unsatisfactory and misleading to one who does not already know the language.

VOWELS

- a short, as "u" in "mud".
- ā medium longer than "a" but not quite "a" in "father".
- e short, like "e" in "men"; acute when final.
- i slightly enforced when initial like "i" in "in".
- ī longer, like "e" in "beet".
- o like "o" in "top", forcefully pronounced when initial. *Neundalips*
- ō when initial and medial, like "u" in "pull". When final, somewhat longer, as the "oo" in "root".

CONSONANTS

- b labial.
- p final. Stop short, hardly distinguishable from "p".
- t dental. Tongue placed well against front teeth. When final, hardly distinguishable from "t".
- ṭ Very hard. Tip of tongue touching the palate. Only used in a few words.
- f Not original. Used in foreign and borrowed words only. Strong, blowing, labial sound. Never pronounced distinctly by Baltis as a rule. *Lips flattened & equal. (vocal 'u')*
- g Like "g" in "grip".
- ḡ Ambic, i.e. guttural "g"; pronounced somewhat like the French "r" but stronger and lower.
- h strong aspirate.
- j Without breathing, as in "judge".

2. Soft French "j" as in "jamaïs".
3. Heavy. Like "z" with the tip of tongue high up on the palate; a slight suggestion of "jr" slurred.
4. Sharp and lightly pronounced.
5. Guttural, very deep. When final, scarcely audible; stop short before completing the full sound. When doubled, or followed by a vowel, becomes "g" and is clearly pronounced.
6. Like English "l".
7. Like English "m".
8. Dental.
9. Distinctly labial without breathing.
10. Short, distinct.
11. Very heavy; tongue placed against the palate. *retroflexus* sharply pronounced. Never like a "z".
12. Dental, without breathing. When final, indistinct. Usually replaced by "d".
13. Palatal. Heavy. Tongue on the palate. (*often replaced by "d"*) When initial, like the "w" in "way". When medial, rather indistinct. (*faint "b"*)
14. Like "y" in "young". Never like "y" in "may".
15. Simple. as "Zoo"

DOUBLE CONSONANTS

- ch Short, without breathing. Like "ch" in "china".
- chk Aspirate, distinct from ordinary "ch".
- dz As final "ds" in the word "ends".
- hr Aspirate "r" combined sound.
- hl Aspirate "l"; indistinct. Tongue behind the teeth.
- kh Aspirate "k"; as "Black-hole" said in one word.
- kh Rough. Guttural. As "ch" in German "doch".
- ng Nasal, as in "singling". One distinct sound.
- ph Labial, strongly aspirated.
- sh Simple
- sh Hard. Keeping tongue against the palate. There may be a slight suggestion of "shr".
- th Strong aspirate. Tongue between the teeth. Never like English "th".
- th Pronounced as one letter.
- ts Similar to "ts" but aspirated. Not "t-sh" but "ts-h" as "itsh-cavy", pronounced as one word.

NOTES ON PRONUNCIATION

It is very important to develop a good pronunciation from the very beginning, and in this respect much attention must be paid to syllables. The Tibetan language, and consequently all its dialects, is really a collection of independent short syllables. However many syllables the word may contain, each one must be given equal emphasis and never be cut short. The word *polo* (a ball) is not "pol-o", but "po-lo"; likewise in the word *gor-gyal-dan* (disobedient) equal emphasis must be placed on each syllable.

Prefixes

Prefixes such as "hr", "g", "r", "b", "p", "ph", etc., must never be separated from the syllable which follows them. E.g. *rya* (to write) is never to be pronounced *rya*, but, sharply prefixing the slight "r" the syllable *bya* is then said distinctly, making the whole as near as one sound as possible. Similarly all other prefixes. It may be a help to remember that in some parts of the Tibetan frontier and Tibet proper most of these prefixes are dropped colloquially.

Notes.—Occasionally "ng", when medial is, in the original language, "n" or "a" and is still pronounced as such in certain parts of Baltistan.

The following combinations when initial are in some districts, particularly around Skardu, pronounced differently, and familiarity with both forms is necessary.

- "gr" becomes "dr"
- "hr" becomes "bl"
- "kr" becomes "tr"
- "khr" becomes "thr"

"b" when prefixed before "d" is indistinct and may sound like a "w". When medial it is usually pronounced like a "w", but this is optional.

"ng" is essentially one sound. The final "g" cannot be pronounced as the "g" in "go" before a vowel, e.g. *long-o* is never *long-go*, but *long* followed by "o" as *Sing o*. To prevent mispronunciation in such cases a hyphen has purposely been inserted.

To facilitate pronunciation a short study of the Tibetan script is recommended.

CHAPTER II

THE ARTICLE

There is no equivalent for the English definite article "the" in Balti. The noun is used alone, e.g. :—

Shogbu ekha yod The book is there

There is, however, an indefinite article which is placed after the substantive and signifies "a" or "an", "one" or "a certain", i.e. *chik*, e.g. :—

Mi chik

"A" man or "one" man, etc.

Noy chik-ing-na hiling-i skud kired

The sound of noise is heard from a certain house.

There is also another form which is placed after the noun and expresses the meaning of "fullness" (a full), i.e. *Gung* (from the verb *gungna*, "to be full"), e.g. :—

Phangna gung

As much as can be embraced.

Mi chik-i-si zung yany

A man brought a sauce-pan-full of butter.

mar khayongs

Gender.

THE SUBSTANTIVE

Grammatically speaking, Balti nouns have no gender, except as a matter of sex or the absence of sex. To differentiate between male and female, a noun denoting a living creature may either entirely change its form, or merely the final syllable, i.e. *po* or *pi* for male, and *no* or *ngo* for female, e.g. :—

byapho a cock

byang-o a hen

bu

a boy, son *bang-o* a girl, daughter

To denote a native of a certain district or village, and occasionally to denote a family name, *pa* is used for a male, *paŋgo* for a woman, e.g. :—

Khaplupe

a man of *Khaplu*

Khuplu-paŋgo

a woman of *Khaplu*

Note.—For the sake of euphony small villages whose names end in *pi* and sometimes in "a", may change this form colloquially into *na* and *naŋgo*, e.g. :—

Tsogo-wu a native of Tsoga
Tsima-wang-o a native woman of Tsima
Mikserpi-wu a native of Mikserpi.

Number.

1. Nouns ending in a consonant form their plural by the addition

of *ku*, e.g. :—

جيس کون

jing-kun fields.

سول کون

Sol-kun vessels, pots.

نان کون

nan-kun houses.

2. Nouns ending in a vowel form their plural in the following manner :

(a) Nouns ending in "a" and "o" in most cases change to

"ou", e.g. :—

لایپا

hand. Pl. *laypong*.

ہیپلو

cock. Pl. *hyephong*.

(Occasionally they maintain their vowel and add "n" or "ng",

e.g. :—

ہرتا

horse. Pl. *hrtan* or *hrtang*.

ڈو

door. Pl. *zgon* or *zgonng*.

Note.—Nouns ending in *na*, *no* form their plural regularly, i.e. by the *na* and *no* becoming *wony*.

(b) Nouns ending in "e" which are few in number, change the "e" to *gon* or *gong*, e.g. :—

Tokle frying pan.

Pl. *toklyon*.

(c) Nouns ending in "i" change to *yung* :—

stajji tree. Pl. *stakjyung*.

ma man. Pl. *myung*.

چو

(d) Nouns ending in "u" change to *ung*, i.e. :—

shogbu

book. Pl. *shogbuny*.

Note.—*pluru*, "a child," forms its plural regularly, but the expression *pluripa* is the most colloquial way of referring to "children". (The *pa* being a meaningless suppositive.)

3. Nouns which are followed by an adjective of quantity or by a numeral remain in their singular form, in all cases the adjectival numeral taking the case suffix, e.g. :—

ma chik-i-si zers A man said,

de nyu ngisko lu min Give to both of those men.

(Exceptions: When followed by a numeral or adjective of quantity, the words *mī* (man) and *jaq* (day) become *mīng-ga* and *jaqna* respectively, e.g. :—

<i>mī chik</i>	a man	<i>mīng-ga bji</i>	four men
<i>jaq chik</i>	a day	<i>jaqna truk</i>	six days.

The student will certainly be puzzled by the various forms of the substantive more than any of the other parts of speech.

Before considering declensions, cases, etc., the suffix *po* which at first seems very irregular in use, and is occasionally optional, should receive special attention.

This suffix only affects the singular number, and is only added to qualified substantives, where the qualitative or pronominal adjective or phrase precedes the noun in question.

Nouns

The following variations are regular :—

- Nouns ending in a consonant take "po".
- Nouns ending in "a" take or change to "o".
- Nouns ending in "i" take or change to "u".
- Nouns ending in "e", "o", "u" are not affected.

Examples: *Ngī alo-si ngā la mīns* My father gave (it) to me.
Ekla yodpi de hriāo That horse over there.

Note.—(u) Colloquially the genitive form remains primitive, but both forms are considered correct, e.g. :—

Kho-e-ati phono (prim.) The brother of his father.
Kho-e-alo-e phono (suffix).

(b) When qualified nouns are themselves part of a qualifying phrase preceding the subject or object of a sentence, they do not take the suffix *po*, e.g. :—

Ekha yodpi de nang-i hriuk po qār yod?

Where is the key of that house over there?

(c) When the qualification is not mentioned but understood, the *po* may also be suffixed, e.g. :—

Limik po qār yod? Where is the key? (i.e. the key of some

thing, "that" or "my" key, etc.).

Chik po si dyu zets e-chik po-si do zets. One said this and that.

Case.—In Balti there are eight cases expressive of all the relations for which cases are used in other languages.

Section 1.—The unaltered form of the noun functions for the nominative, accusative, and vocative cases.

Le / (i.e. ob.) precedes for the last.

Section 2.—The Genitive Case.

The genitive sign is "i" or "e".

Examples.—(a) Substantives ending in a consonant.

Nang house *nang-i* of a house.
Kimani sky *kiman-i* of the sky.

(b) Substantives ending in "a": Some change the "a" to "i" and others to "e".

gopa leader *gopi* of a leader, the first, etc.
hria horse *hrie* of the horse.

(c) Substantives ending in "o" regularly take "e";—
go head *go-e* of the head.

(d) Substantives ending in "e", "i", and "u" regularly take "i".

ph-e flour *ph-e-i* of the flour.
mī man *mī-i* of the man.
chhu water *chhu-i* of the water.

Note. (a) The word *kūndā* "god" does not change, but takes the usual "i", i.e. *kūndā-i*. Likewise the word *da* "Father", when referring to God, should be changed to *da-e* in place of the common form *da*.

Exceptions.—(b) *ṭhupī* instead of *ṭho-e* = "of the Raja". *Tshurbi* more common than *Tshur-i* = "of the garden".

Section 3.—The Agent Case.

The suffix "si", following the subject is the usual sign of the Agent Case. Although it is occasionally dropped by the natives, especially in the present tense, foreigners of short residence in the country should maintain it. It is employed with all tenses, because it points to the subject as the doer of the action. It has been said that a Tibetan verb is not a verb as usually understood, but is a kind of noun phrase, implying that something comes to pass, happens, etc.; from which the importance of this case will be readily understood. It is specially important to use it when a relative pronoun is

Examples.

Nga si phchek

I shall make. (It will be made by me.)

Ahuda si kasal byung

God hath spoken.

Nga si cered

I say. (It is said by me.)

Nga si cerbi tankun

The words which I am saying.

Nominatives ending in a consonant for the sake of euphony usually take an "i" before this "si".

Examples.

Khyang-i si chi byus?

What have you done? (What was done by you?)

Shingkhun-i si lya khmo

The carpenter works well.

byus lus bel

(By the carpenter working well, work is being done.)

(Chog-i si ngi meenun bel)

All are against me. (My opposition is being done by all.)

When the word *say* or *sa*, i.e. also, even, is used after the Dominative, it is necessary to drop the *si*, e.g.:

Khyang-i say dya cered?

Do you also say this?

Nga sang Khuda lu phcheled.

I also worship God.

Section 4.—The Dative Case.

The sign of the dative case is the post-position *la* denoting the relation of direction in the widest sense, expressed by the English prepositions "at", "to", etc.

Dyn kho la min

Give this to him.

Section 5.—The Locative Case.

The locative case is really a complication of the genitive, i.e. all locative post-positions must be preceded by the genitive case:—

Khu, on; -ing-nu, in, etc.

Seeing that *ing-nu* starts with an "i", the preceding genitive "i" or "e" is contracted, e.g.:

Khiring-nu

in you. (Not *Khiring nu*.)

Nyung-ing-nu

in the house. (Not *nyung-ing-nu*.)

The colloquial form *nyung-nu* means "house", "at home".

Section 6.—The Ablative Case.

The sign of the ablative case is the post-position *nu* "from".

The following unusual formations of this case need to be carefully noted.

noted.

Nga na yambo

with me.

Do na dresce

with that.

Dyu na dra

similar to this.

Yo na tsokh

like that, the same as that.

Nga di lampo nu

I am not acquainted with this road.

ngam chan mel.

compared with this.

Dyu na spes na

DECLENSION OF NOUNS

Noun ending in a vowel

ata

father.

shauq

she goat.

Nom.

ata

by father.

rauq-i

of goat.

Acc.

ata

of father.

rauq la

to goat.

Agent

ata

to father.

rauq na

from goat.

Pat.

ata

from father.

rauq-ing nu

in goat.

Abl.

ata nu

(with father.)

rauq-i nu

on goat.

Loc.

ating nu

in father.

rauq i khu

on goat.

at-kha

on father.

etc.

Nouns suffixed with "po"

Noun ending in a vowel

Nom.

myu

mat.

shingpo

wood.

Acc.

myu

by man.

shingpo-e

of wood.

Agent

myu

of man.

shingpi

to wood.

Pat.

myu la

to man.

shingpo lu

from wood.

Abl.

myu

(from man.)

shingpo na

on wood.

Loc.

myu-ing nu

in man.

shingpo-e kha

on wood.

myu-kha

on man.

shingpo-ing nu

in wood.

or shingpi kha

shingpo-ing nu

or shingpi

nu

on page back

on page back

on page back

on page back

COMPOUND SUBSTANTIVES

The Balti language is full of combinations, and in many cases compound substantives can be formed *ad lib.*

There are three main classes:—

- (1) Compounds formed with other nouns.
- (2) Compounds formed with adjectives.
- (3) Compounds formed with verbs.

(1) Compounds formed with other nouns.

Thang (a wilderness, a plain, a large open space).

<i>lang gur</i>	a grave.	<i>lang-gur-thang</i>	a graveyard.
<i>byana</i>	sand.	<i>byan-thang</i>	a sandy plain.

<i>khunm</i>	sky.	<i>khunm-thang</i>	a clear sky.
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Khang (a building, dwelling place).

<i>chos</i>	religion.	<i>chos-khang</i>	a temple, place of worship.
<i>shan</i>	medicine.	<i>shan-khang</i>	a dispensary.
<i>phangma</i>	straw.	<i>phang-khang</i>	a storeroom for straw.

Sa (earth, place).

<i>lung</i>	hunting.	<i>lung-sa</i>	hunting ground.
<i>thog or thyoq</i>	top.	<i>thog-sa</i>	ceiling.

Note.—This *sa* is most probably an abbreviation of the word *masa*, meaning "a place".

Long (a hole).

<i>chhu</i>	water.	<i>chhu-long</i>	a well.
<i>cha</i>	tea.	<i>cha-long</i>	a tea-churn.

(2) (a) Compounds formed with adjectives.

Loh (from *loh-leh*; "flat"; "level").

<i>ching</i>	wood.	<i>ching-leh</i>	a wooden spade.
<i>spring</i>	soil.	<i>spring-leh</i>	a board.
<i>brag</i>	cliff stone.	<i>brag-leh</i>	a flat stone.
<i>kha</i>	mouth.	<i>kha-leh</i>	a lid.

(b) Nouns derived from adjectives.

Many adjectives can be made into substantives by the addition of the genitive sign "i" or "e".

<i>chharu</i>	unclean (releg.).	<i>chharu-i</i>	something unclean.
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filthy.

<i>chhojo</i>	big, great.	<i>chhojo-e</i>	something big.
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<i>thomo</i>	high.	<i>thomo-e</i>	something high.
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Note.—This form may be difficult to understand. The following example may therefore be helpful.)

Nasarul ing na chhuang lyekhimo-e byonyung-a?

"Can anything good come out of Nazareth?"

To this form the word *lukh*, meaning "state", is occasionally attached, e.g.:

<i>chhogo-e lukh</i>	greatness, glory.
<i>thantso-e lukh</i>	low estate.
<i>ngarmo-e lukh</i>	humility.

(3) Compounds formed with verbs.

(a) Nouns can sometimes be formed by the addition of *chias* to the root. The meaning of this form can be as wide as the possibility of the verb in question permits. This *chias* alone has no strict meaning, it is a mere "something" to do with the verb, e.g.:

<i>zachas</i>	something to eat, i.e. food.
<i>liobolas</i>	something to get or be obtained.
<i>gachias</i>	something which can be done, a possibility.

In occasions a noun formed in this manner is used to qualify another noun, or pre-noun, which is used as the subject of the sentence,

Nga qachas ned I am not going. (Lit. I am not something that goes.)

This form of course is optional and seems to imply that "one has no intention nor desire to go".

(b) The root of the verb plus *sa*

A. This has been previously mentioned, *sa* refers to "a place", e.g.:

<i>Lokva</i>	a resting place, a place to sit down.
<i>Thalsu</i>	a place to climb.
<i>Taba</i>	a place for sowing, a farmland, etc.

(c) The root plus *khung* (a house, dwelling).

Zyng-khung a house of hindrance, i.e. a prison.

(d) The root of verbs plus *lulh* "state".

Thadpa to like. *thadlulh* happiness.

Bodpa to rest; to be easy. *bodlulh* rest, ease.

Ramu to accept. *ramlulh* will, desire.

Burba to abstain. *burululh* abstinence.

PERSONAL PRONOUNS

Simple

ŋga I.

Kho he. *Mo* she.

ŋgaya we.

Khyang you (sing.) *Khundang* you (plur.)

Khong: *Thay*

Note—There is no distinct form of "thou" in Balti. *Khyang* stands for both "you" and "thou".

Non-etic form—*Yung*, you (sing.); *Yidang*, you (plural)

There are two collective forms used when the meaning is general.

ŋgadang we (folk) or we speaker and listener included.

Khundung (or *Khundang*) They (indefinite number, "those people," etc.).

The nominative, accusative, and vocative cases are one form only.

The dative case is the nominative plus the postposition *la*.

The ablative case is the nominative plus the postposition *na*.

English Form	Agent Case	Genitive Case	Locative Case
I (<i>ŋga</i>)	<i>ŋga si</i> (I)	<i>ŋgi</i> (my)	<i>ŋgung-u</i> (in me) <i>ŋgi-kha</i>
me			
We (<i>ŋgaya</i>)	<i>ŋgaya si</i>	<i>ŋga-i</i>	<i>ŋga-ting-nu</i> , <i>ŋga-i-kha</i>
We (<i>ŋgadang</i>)	<i>ŋgadang-i-si</i>	<i>ŋgati</i>	<i>ŋgating-nu</i> , <i>ŋgati-kha</i>
He (<i>kho</i>)	<i>lko si</i>	<i>kho-e</i>	<i>kho-ting-nu</i> , <i>kho-e-kha</i>
She (<i>mo</i>)	<i>mo si</i>	<i>mo-e</i>	<i>mo-ting-nu</i> , <i>mo-e-kha</i>
You (<i>khyang</i>)	<i>khyang-i-si</i>	<i>khiri</i>	<i>khiring-nu</i> , <i>khiri-kha</i>
You (<i>khudang</i>)	<i>khudang-i-si</i>	<i>khiti</i>	<i>khiting-nu</i> , <i>khiti-kha</i>
You (<i>ŋang</i>)	<i>ŋang-i-si</i>	<i>giri</i>	<i>giring-nu</i> , <i>giri-kha</i>
You (<i>gidung</i>)	<i>gidung-i-si</i>	<i>yiti</i>	<i>gidung-nu</i> , <i>gidung-kha</i>
They (<i>khong</i>)	<i>khong-i-si</i>	<i>khong-i</i>	<i>khong-ting-nu</i> , <i>khong-i-kha</i>
They (<i>khundung</i>)	<i>khundung-i-si</i>	<i>khundi</i>	<i>khundung-nu</i> , <i>khundi-kha</i>

The form *do* is often used in reference to the personal pronouns, "he" and "she", when repeated, instead of the usual form *kho* and *mo*. *Du* is also employed when the gender of the third person is unknown. The plural form is *dong*. "It" and "that" are sometimes implied.

English Form	Agent Case	Genitive Case	Locative Case
It, he, she	<i>do si</i>	<i>do-e</i> or <i>do-i</i>	<i>do-ting-nu</i> , <i>do-i-kha</i>
Plural	<i>dong-i-si</i>	<i>dong-i</i>	<i>dong-ting-nu</i> , <i>dong-i-kha</i>
This (<i>Dgyu</i>)	Occasionally used for <i>du si</i>	used for persons. <i>dgyu-ting-nu</i> , <i>dgyu-i-kha</i> . also (<i>dung-nu</i> or <i>dtibng-nu</i>) <i>dtibi-kha</i> .	

REFLEXIVE PRONOUNS

Baltis themselves are apt to use the reflexive pronouns in their various cases more often than Europeans would consider necessary. Around Skardu the first and third person singular possessive case is used almost to the exclusion of the simple possessive pronoun.

Nominative	Genitive
<i>ŋgung</i>	<i>ŋguri</i> my own.
<i>khung</i>	<i>khuri</i> his own.
<i>muung</i>	<i>murri</i> her own.
<i>ŋgaya khung</i>	<i>ŋguri-khung</i> our own.
<i>ŋgadang khung</i>	<i>ŋgati-khung</i>
<i>kyang khung</i>	<i>khiri khung</i> you.
<i>you khung</i>	<i>yiri khung</i> yourselves.
<i>khidung khung</i>	<i>khiti khung</i>
<i>khong khundung</i>	<i>khong khundi</i> their own.
<i>khon khung</i>	<i>khundi khung</i>

The form "so-so", implying "one's", "personally", "own", "self", etc., is also used in colloquial speech in all its cases.

The compound form "so-so so-so", implying in its various cases "each one", "each one his own", "to each one his own", etc.

(*Note*.—When a sentence only refers to the speaker, this form is not so commonly employed.)

Examples.

Kho so so-e nang nu na duk nare kho-e shi bashan (yod)?

If he does not stay in his own house, what authority has he got?

Kho si so so idab nare nga si chi bek?

Should he kill himself what shall I do?

Khong sing so-so so-so-e nang nu song?

They all went, each one to his own house.

So-so so-so-e khawda bya ryosd.

Each one should think for himself.

RECIPROCAL PRONOUNS

The reciprocal pronoun "each other", "one another", etc., is rendered by the plural personal pronoun followed by *chik* *chik*. This second *chik* is declinable as required by the verb, e.g. :—

Khandang chik chik-i-daring tam nu chiks

They did not agree with one another. (Lit. between each one of them.)

Khandang-i-si chik chik la kha byis

They were angry with one another.

When the personal pronoun is not used it is paraphrased by the following two forms :—

chik-i-si chik (la, nu, i-kha, etc.)

so-si so (la, na, i-kha, etc.)

Chik-i-si chik la zers

One said to the other.

So-si so-i-kha nu chiks

Should one not believe the other?

nu, ngajm chin hyluk?

How bad the world would become!

DEMONSTRATIVE PRONOUNS

Simple.

Singular *Plural*

dyn this.

dying these.

do that.

dong those.

Intensive.

yo { this very,
that very?

yong

{ these very,
those very.

The simple forms are commonly employed in the place of the personal pronoun after the latter has been first used, i.e. instead of continually referring to "he", "she", etc., as *kho*, *no*, etc., the form *do*, *dong* (singular and plural respectively) and is more colloquial. These demonstrative pronouns all decline regularly. (See declension of personal pronouns.)

Examples.

Dyu ngi in

This is mine.

Dyung gar-na khyongsd?

From where have you brought these?

Nga si khyang la zerpai de ni, yo in

That is the very man I spoke to you (about).

Dong re-re la khnul chik min

Give to each of the 11 a rupee.

Dyu-i-kha yag

Put it on that.

Do-ing chi yod?

What is in that?

Do nu syes nu dyu lypilmo nam.

Compared with that this seems good.

INTERROGATIVE PRONOUNS

For persons: *Su* "who"

Nom. Su?

Who?

Khyang su-i?

Who are you?

Ag. Su-si?

Who? (by).

Su-si byas?

Who did (it)?

Lat. Su-la?

To whom?

Su-la minin-in?

To whom

For whom?

should (it) be given?

Su-la yagse yod?

For whom is

(it) kept?

Lat. Su-i-kha?

(In whom?)

Su-i-kha phogs?

On whom did it fall?

Khyang su-i-kha

On whom do you believe?

Go "which" (which one)

For things and animals and occasionally for distinguishing persons unknown in place of the personal *su*.

Nom. *Go?*

Which?

Khyang-i-si zerphe q in?
Which is the one you and

Ag.

Go-si?

By which?

Go-si kho-la pa tang?
Which one kicked him?

Dat.

Go-la?

To which?

Khong-i-si go-la chatah byas?
Which one did they prepare?

Loc.

Ge-i-kha?

On which?

This form is often used colloquially to mean "where?" "what place?" etc., e.g.

Nya-si khui khui-pa oha reo chik-i-kha yang
I put your money on a stone over there.

Ge-i-kha yang?
On which one?

Chi "what?"

For inquiry into an action or state and the simple question, "What is it?" etc.

Nom. *Chi?*

What?

Chi-bad?

What (are you) doing?

Chi zerd?

What (are you) saying?

Dat.

Chi-la?
For what?

Chi-la khui?

What (are you) had?

Chi-la yagad?

What (are you) wrote for?

RELATIVE PRONOUNS

The Bali language possesses no true relative pronoun. The forms used in its place may be classified in four divisions, as follows:

(1) Present and Past genitive form of the verb used as a relative.

The man who is coming is paraphrased by "the coming man."

The man who went is paraphrased by "the going man."

The present genitive is formed by changing the infinitive termination "a" ("i" in two-syllable verbs and the "ya" into "e", "an" into "we", and "a" into "e" in single-syllable verbs.

The past genitive is the simple suffix *phi* attached to the root in regular verbs and to the past tense in one-syllable and irregular verbs. (See conjugation of verbs, pp. 52-6.)

These differences should be carefully studied.

Examples.

Lam-i-phiad la drutbi chhu

The water which runs across the road. (Present.)

Gode thongphi sman

The medicine which arrived yesterday. (Past reg. verb.)

Khyang-i-si khirusphi snod

The pot which was washed by you. (Past one-syllable verb.)

(2) Noun of Agency plus *yo*.

This form as a relative pronoun is personal and cannot apply to things. It is more colloquial than the adjectival form in cases where the one in question is merely understood as "the one who . . .", e.g.:

Ehka duk-kham-po su in? Who is it, the one who sits there?

Nya Tang-thampo si kasal The One who sent me said.

byung.

(3) Substantive form of the verb.

The verb "to be", both auxiliary and substantive, has only one form for all tenses, viz. *yo4po* (that which is, etc.). All other verbs have two forms, the first being the substantive present, viz. *zerho* (that which is being said); the second being the substantive past, viz. *zerpho* (that which was said), e.g.:

Le jing-ing-nu yo4po chi in? What is that, which is in that field?

Khyang-i ryo nga la hlion Show me what you are writing.

Khyang-i de jag la rbiis-pho Where have you put that which you wrote the other day?

(Note.—Single-syllable verbs attach this *pho* to the past tense, e.g. *byas-pho*, *kos-pho*, *hngas pho* (that which was done, heard, said).

(4) Present participle with *yo4po*.

Certain verbs, when used in the continuative present tense, i.e. "in

the act of" (the French idiom, "en train de"), take this compound form.

Kihyang-i-si ben yodpo chi las in? What work is it you are doing in the act of?

Kho si zeren yodpo ōya in chihyang What is he saying—I cannot understand.

CONJUNCTIVE PRONOUNS

The substantive form of the present and past tense is not required. This may be in itself a relative pronoun meaning "that which is being done" or "was done", etc., and may be repeated in form the connective. But is very often omit this repetition. In certain cases it is better to maintain it. Thus:

Khiŋ shida chī yodpo, (yodpo) ōya in mīn.

Whatever you have, give that to me.

It will be easily seen that without the repetition this form is merely a relative pronoun, but it is used in such a way that the connective is understood.

The use of the connective, however, apart from or in addition to the relative is not often called for, it being more colloquial to phrase the sentence, e.g.:

Talshkaygo phogul

The chamber will fall, i.e. He who climbs, he will fall

Otherwise the demonstrative pronoun *do* and *go* may be used after the declension form of the first verb, e.g.:

Sutshid m. do phogul

Who climbs, (he) will fall.

Khyang-i: shi ser sa do ōya hok Whatever you say that I will be

INTERJUNCTIVE PRONOUNS

A conjunctive pronoun is a word which serves as a connecting link between two clauses, but becomes an adjective when connected with a noun, or another pronoun.

Itungpo's,

chik

one, a certain such

hok

and, a few,

chik mīn

and such,

mīn go

truly, much.

chik mīn go

mīn

hok

chik mīn

hok

chik mīn

chik mīn

chik mīn

chik mīn

chik mīn nothing
chik mīn not even anything: *chik mīn* both.

chik mīn not a thing

chik mīn no one.

chik mīn other, more, some

chik mīn other, etc.

chik mīn another

chik mīn each, every.

chik mīn the whole.

chik mīn the whole.

chik mīn the whole.

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chik mīn the whole.

B. Impersonal. (See also (Conjunctive) (b) page 46)

Whatever, no matter what

Example

Giā chā has hūn nōi sūng pho nōi hān pōi nōi
What a sweet is it, he is never ill

Giā Whatever.

Example

Giā chō god-nōi hōi dōi Be pleased with what ever

Giā Whatever.

Example

Kho si chōi nōi nōi hōi Do what ever

(Conjunctive) of the copulative forms with the
 infinitive.

Simple.

English.

Compound.

Kho si chōi hōi? What is he doing?
na do hōi (that) is good.

Example

Kho si chōi nōi Which are you doing?
na do hōi (that) is good.

giā chōi

giā chōi Whatever, no matter what

Example

giā chōi Whatever, no matter what

THE ADJECTIVE

The adjective is used to describe the
 noun and the verb.

1. Adjectives of Quality

These are always used to describe the
 case of the noun the quality.

ADJECTIVE

Chhōi small little

Chhōi low.

Chhōi shallow.

Chhōi short.

Chhōi small.

Chhōi small.

Chhōi small.

Chhōi small.

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Chhōi small.

Chhōi small.

Comparison of Adjectives

The three degrees of comparison are expressed in the following manner:—

Simple.

Positive. Comparative.

Superlative

Lightness *Du patse tya_hhuo* *Choy pat e tye_hhuo*

Ishtarpuat patse tye_hhuo

Shokhuo *Du patse shokhuo* *Choy patse shokhuo*

Nouns, pronouns, etc., all follow the same rule.

Note.—Instead of *patse*, the word *pa*, which is an abbreviation of *patse*, is more commonly employed. For quality it is better to use *patse*, but time and place are usually compared by the shorter form *pa*.

The prefix *ma* is used much the same as the English "very".

The word *legi* or *legi na*, sometimes *le-i* is very colloquial and gives the highest degree to the word it qualifies, i.e. as the English word "exceedingly".

Adjectives of similitude used as adverb

Like, Similar, The same, Equal, etc.

(a) **When two subjects** are mentioned comparing one with the other, and the comparison is not very strong, the word *tsokh* following the ablative case *na*, added to the noun or pronoun in question is used.

Example.

Dye do na tsokh in This is like (or similar) to that.

(b) **When two things** are not compared, but one is used as an example of the other, this *tsokh* takes the suffix *po* :—

Dye na tsokh po yang chik khoyog Bring another one like this.

(c) **When the strong comparison** is required, meaning exact similitude, the word *dra-dra* or *dra na dra* is employed as the above *tsokh*.

Example.

I. **Denoting quantities and manner.**

Kho si gande khoyogho na dra-dra. nga bi mu

He gave me the equivalent (or exactly the same) of what was brought yesterday.

Note.—The original meaning of *dra-dra* is "level".

king shape, size, etc.

expression *tsokh-tsokh*

tsokh na-tsokh

is employed instead of *dra-dra*

Shigat i khalpo na Shadun i shodpo tsokh na tsokh yod

The speech of Shigar and Shadun are the same.

(d) **When used with a substantive** to form an adjective of similitude *tsokh po* is joined directly to the noun.

mye

mi-tsokh-po

like a man, namely, as the figure of a man.

shithun-tsokh-po

like a corpse, a dead one.

(e) **When joined to a verb** it becomes adverbial and in Balti is a very convenient way of combining a long sentence.

Examples.

Khyang drulba tsokh po nga song dritid

I walk just like you, or (I also walk in the way you walk).

Demonstrative Adjectives

The Balti adjective is placed before the noun, etc., when demonstrative and remains unchanged by case and number.

Di This, these.

Di nothing

"this hat".

De That, those.

De none

"that box".

Ya This very, etc.

Ya *mi*

this or that man.

That very, etc.

Ya *ho*

this or that way.

Interrogative Adjective

Ga (Which)

This *ga* is unchanged by case and number.

Ga phyek-la songs?

In which direction has (he) gone?

Di sinan-po ga mi la minis?

To which man did (you) give this medicine?

Adjectives of quantity

These are nearly always placed after the nouns or pronouns which they express.

The article *chik* is used as an adjective in the compound taking its original meaning, e.g. —

Heta chik isa

(Only one horse.)

Chhanchi

Some (you, nine)

Yuntso

A little (quantity.)

Bughu

Some (a fair amount)

Skado

More.

Lidi (or) Hidi

More than sufficient, or

extra (in amount).

Mangmo

Much, many.

Motpo

A great quantity, more than usual.

Nara boguse

A very little (quantity) Some (negatively used), i.e. in no.

Lasse

Some (negatively used), i.e. in no.

Chang ned

Not any.

After nouns the suffix *chi* may be attached to convey the idea of "some", e.g. —

Yga shing chi khyonged

I have brought some wood

Mār chi darong yod

There is still some butter.

The words *zod-chi* and *ba-chi* are often used apart from nouns after reference to some work, state, illness, or quality, etc., e.g.

Bār-chi song

A little better (in health).

Zōd chi yod

Some little has been accomplished (work).

There is a difference (superiority) (quality)

Interrogative Form

Tsāu ?

How many ?

Tsāu se or tsāu se (oll.)

How much ?

NUMERICAL NUMBERS

1. *chik*

1. *chik*

2. *ngis*

2. *ngis*

3. *khsum*

3. *khsum*

4. *byi*

4. *byi*

5. *ga*

5. *ga*

6. *trik*

6. *trik*

7. *tsāu*

7. *tsāu*

NUMERALS

12. *chulsum*

17. *chulsum*

14. *chubj*

18. *chubj*

15. *chogā*

19. *chogā*

16. *churuk*

20. *ngishu*

Note.—From twenty to thirty *hutsaq* is put between the twenty and the digital number. This *hutsaq* is part of the verb *hutsaq* which means to be in addition to, or more, or upon. The final *q* is scarcely audible in speech.

21. *ngishu hutsaq* *chik*

26. *ngishu hutsaq* *drul*

22. *ngishu hutsaq* *ngis*

27. *ngishu hutsaq* *tsāu*

23. *ngishu hutsaq* *sum*

28. *ngishu hutsaq* *byi*

24. *ngishu hutsaq* *byi*

29. *ngishu hutsaq* *ga*

25. *ngishu hutsaq* *ga*

30. *khsumchu*

Note.—Seeing that this *hutsaq* only occurs between 20 and 30, the word twenty is often dropped and the colloquial form is *hutsaq* (i.e. *hutsaq* *ngis*, etc. After 3, the conjunction *ngis* is used and the counting continues from twenty, i.e. from twenty to forty, the counting base on 20.

31. *ngishu na chusechik*

36. *ngishu na churuk*

32. *ngishu na chogā*

37. *ngishu na chubj*

33. *ngishu na chuksum*

38. *ngishu na chubj*

34. *ngishu na chubj*

39. *ngishu na chubj*

35. *ngishu na chogā*

40. *ngishu na chubj* (i.e. two twenties).

Note.—Up to a hundred, the counting is reckoned in aggregates of twenty.

41. *ngishu ngis na chik*

51. *ngishu ngis na chik*

42. *ngishu ngis na ngis*

61. *ngishu ngis na ngis*

43. *ngishu ngis na khsum*

71. *ngishu ngis na khsum*

44. *ngishu ngis na byi*

81. *ngishu ngis na byi*

45. *ngishu ngis na ga*

91. *ngishu ngis na ga*

46. *ngishu ngis na trik*

101. *ngishu ngis na trik*

47. *ngishu ngis na tsāu*

111. *ngishu ngis na tsāu*

48. *ngishu ngis na chubj*

121. *ngishu ngis na chubj*

49. *ngishu ngis na chogā*

131. *ngishu ngis na chogā*

50. *ngishu ngis na chubj*

141. *ngishu ngis na chubj*

51. *ngishu ngis na chubj*

151. *ngishu ngis na chubj*

52. *ngishu ngis na chubj*

161. *ngishu ngis na chubj*

53. *ngishu ngis na chubj*

171. *ngishu ngis na chubj*

54. *ngishu ngis na chubj*

181. *ngishu ngis na chubj*

55. *ngishu ngis na chubj*

191. *ngishu ngis na chubj*

Two forms are used for the products.

2900. *bagya rāṣa* or *rāṣibagya*,
 3000. *bagya lāṣum* or *lāṣumbagya*,
 400. *bagya lya* or *lyabagya*,
 500. *bagya ga* or *gabagya*,
 6000. *bagya laka* or *lakhagya*,
 700. *bagya lakum* or *lakumbagya*,
 800. *bagya bagya*,
 900. *bagya rya* or *ryabagya*,
 1,000. *stong* (or) *stong chok*,
 2,000. *stong rya*,
 3,000. *stong khusum* or *kyas*,
 or *ryas* or *stong*,
 4,000. *stong-stong*.

ÖZEL YERLER

First	<i>gopi</i> .	The first
Second	<i>et-ā-śhā</i> or <i>gōśi-śe-ā</i> .	The other
Third	<i>khaṣam-i-śe-śi</i> , etc.	The other one

Note.—Occasionally the word *na-i* is dropped as in the following example:—

When it is not absolutely necessary to use the ordinal number, it is more colloquial to compare the one in question with the preceding or following one, e.g., --

Doct-shal bu (next to) that, him, etc.

[illegible]

Distribution is expressed in the following way:
For the first number, the expression $\sigma \cdot n$. for all other numbers
the form is repeated.

Exhibit

- One at a time, $t = t^*$,
Two at a time, $t = t^*$,
All at once, $t = t^*$.

Electric Ink

The only collective numbers known in Paleo apart from the ritual numbers are the two words and *any* *tsani* = "pair couple", *gany* spreads implying between and have relations. The ritual number plus *tsani* may be used to be a follow, and the other for as of 1st

- [illegible]

As above the digital is open, this form is a tele hand, the word *gongna* being placed after the color of hands and by the index, as required.

The following are the names of the persons who have been appointed to the various committees of the Board of Directors:

Name	Title
Mr. J. H. Smith	Chairman
Mr. W. B. Jones	Vice President
Mr. C. D. Brown	Treasurer
Mr. E. F. Green	Secretary
Mr. G. H. White	Member
Mr. I. J. Black	Member
Mr. K. L. Gray	Member
Mr. M. N. Blue	Member
Mr. O. P. Red	Member
Mr. Q. R. Yellow	Member
Mr. S. T. Purple	Member
Mr. U. V. Pink	Member
Mr. W. X. Orange	Member
Mr. Y. Z. Silver	Member
Mr. A. B. Gold	Member
Mr. C. D. Iron	Member
Mr. E. F. Steel	Member
Mr. G. H. Copper	Member
Mr. I. J. Lead	Member
Mr. K. L. Zinc	Member
Mr. M. N. Nickel	Member
Mr. O. P. Tin	Member
Mr. Q. R. Platinum	Member
Mr. S. T. Palladium	Member
Mr. U. V. Silver	Member
Mr. W. X. Gold	Member
Mr. Y. Z. Iron	Member
Mr. A. B. Steel	Member
Mr. C. D. Copper	Member
Mr. E. F. Lead	Member
Mr. G. H. Zinc	Member
Mr. I. J. Nickel	Member
Mr. K. L. Tin	Member
Mr. M. N. Platinum	Member
Mr. O. P. Palladium	Member
Mr. Q. R. Silver	Member
Mr. S. T. Gold	Member
Mr. U. V. Iron	Member
Mr. W. X. Steel	Member
Mr. Y. Z. Copper	Member
Mr. A. B. Lead	Member
Mr. C. D. Zinc	Member
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Mr. U. V. Copper	Member
Mr. W. X. Lead	Member
Mr. Y. Z. Zinc	Member
Mr. A. B. Nickel	Member
Mr. C. D. Tin	Member
Mr. E. F. Platinum	Member
Mr. G. H. Palladium	Member
Mr. I. J. Silver	Member
Mr. K. L. Gold	Member
Mr. M. N. Iron	Member
Mr. O. P. Steel	Member
Mr. Q. R. Copper	Member
Mr. S. T. Lead	Member
Mr. U. V. Zinc	Member
Mr. W. X. Nickel	Member
Mr. Y. Z. Tin	Member
Mr. A. B. Platinum	Member
Mr. C. D. Palladium	Member
Mr. E. F. Silver	Member
Mr. G. H. Gold	Member
Mr. I. J. Iron	Member
Mr. K. L. Steel	Member
Mr. M. N. Copper	Member
Mr. O. P. Lead	Member
Mr. Q. R. Zinc	Member
Mr. S. T. Nickel	Member
Mr. U. V. Tin	Member
Mr. W. X. Platinum	Member
Mr. Y. Z. Palladium	Member
Mr. A. B. Silver	Member
Mr. C. D. Gold	Member
Mr. E. F. Iron	Member
Mr. G. H. Steel	Member
Mr. I. J. Copper	Member
Mr. K. L. Lead	Member
Mr. M. N. Zinc	Member
Mr. O. P. Nickel	Member
Mr. Q. R. Tin	Member
Mr. S. T. Platinum	Member
Mr. U. V. Palladium	Member
Mr. W. X. Silver	Member
Mr. Y. Z. Gold	Member
Mr. A. B. Iron	Member
Mr. C. D. Steel	Member
Mr. E. F. Copper	Member
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Mr. Q. R. Silver	Member
Mr. S. T. Gold	Member
Mr. U. V. Iron	Member
Mr. W. X. Steel	Member
Mr. Y. Z. Copper	Member

The classification is as follows:

Yale.—The American

$\frac{1}{2} \left(\frac{1}{\sqrt{2}} + \frac{1}{\sqrt{2}} \right) = \frac{1}{2}$

Buschii Hub. et al. a dozen varieties

and the following is a list of the names of the persons who have been named in the above-mentioned articles:

My father = zat - yues ci
Xin abing lo son qu somus

Multiplicare l'incasso

The English suffix "fold", for instance "twofold", "threefold", when meaning twice or thrice the amount already mentioned, is very simply constructed in Hindi by adding the word *seth* to the qualifying number. This

- | | |
|---------------|----------------|
| <i>Āṅgīśa</i> | two-fold. |
| <i>Kīṁśa</i> | three-fold |
| <i>Śaṁśa</i> | thousand-fold. |

Note—Zili originally had a 100% "or less" value.

Frederick A. Anderson

The only distinct fraction in Bult is *phel* = "lab". When standing alone it always takes *pu*, e.g.:—

- Phad-go nga lu mi* (give me (the) half.
Phad byase = *phad pa dshad* Having divided it in half, bring
kyong, a phad gashin of the *pa* one half here, take you to

All other fractions must be explained by first explaining *why* *and then* enumerating the various parts of it, our

Examples.

Po kšum-i po chik, i.e. one part of three parts
(viz. one-third).

Po bji-i po chik, or one-quarter.

Po phed-i phed po

Po ge po kšum

three-fifths

ADVERBS

SECTION I

Place

The following list is given in detail but the student must discover for which forms are commonly used in his own district. Familiarity with all is an asset. Pronunciation may be found to vary, and in most places these words are very indistinctly pronounced.

Here.

di kha here (precise, demonstrative).

dyana just here, (place) nearby

dyana somewhere here.

di mdsu this place (can be used optionally instead of the above mentioned).

dyana of here

diba here (referential, narrative).

yana here (about).

yana somewhere here, round about.

dyana *dibari*; *yana* of here.

There.

ekha there (precise, demonstrative).

denu there (place).

denu there (somewhere there, place).

diba there (referential, narrative).

di mdsu "that place". (Can be used in stead of the above three optionally.)

dyana; *denu*, *dibari* "of there".

yana over there

yana round about, somewhere.

dyana; *denu* "of there".

Yode, *Yi mdsu* "this or that very place, as to last house".

and relative.

Interrogative form is obtained by using the interrogative before form of the verb, plus *na* or *mare*, e.g. —

Yāg gar shakh na, nāu giri la omi nāh

I will follow you wherever you go.

Adverbs of Place

above, on high.

thuru

below, down.

up, above.

gablu

down, downward.

above, top.

optu

under.

inside.

phil-jong

the outer side.

before.

phind

outside generally

towards here.

rygh-tu

behind.

somewhere this way.

clat

towards there.

nowhere.

clat

somewhere that way

somewhere

clat

everywhere.

near.

thaging

far.

close up, touching.

gubai

by the lower way.

by the straight way.

gubai

by the lower way.

on the top side

gubai

round about.

all round.

gubai

higher.

somewhere higher.

gubai

lower.

higher (in level).

gubai

lower.

somewhere higher.

gubai

lower.

higher.

gubai

lower.

somewhere higher.

gubai

lower.

higher (in level).

gubai

lower.

somewhere higher.

gubai

lower.

higher.

gubai

lower.

somewhere higher.

gubai

lower.

higher.

gubai

lower.

somewhere higher.

gubai

lower.

higher.

gubai

lower.

somewhere higher.

gubai

lower.

higher.

gubai

lower.

somewhere higher.

gubai

lower.

higher.

gubai

lower.

somewhere higher.

gubai

lower.

higher.

gubai

lower.

somewhere higher.

gubai

lower.

higher.

gubai

lower.

SETTOS II

Time

No = "when"

The infinitive form of the verb in question plus *no* is used irrespective of whether the fact is present, or far in future, or past.

Yga come na

When I come.

Yāng shōhpa na

When you go.

Zerba na

When speaking.

An alternative to this form can be supplied by inserting *la* in question and adding the phrases *wah la* "at the time of" or *wah ping-na* "during the time of" (e.g.:

Yga gae wah la "I, at the time of going, i.e. "When I go"

This form is used when the sentence is compound or complex, i.e. when one or more supplementary phrases are used and are related to the past, present, or future tense.

The infinitive *future* may be expressed as follows:

Dya-dal-ikha

The future.

Dya-ha-dik-hing jag chil

Some day in the future

Ya wogpai jag kum-ing na

Fact or coming day

Also the past, in the following way:—

Rogelphe jag chil

Some day in the past.

Rogelphe jag kum-ing-na

In the past days.

toya num-ing-na

Is = ago, in other times.

For the present:—

Dia-dal-ikha

Present.

Dya-dal-ik-hing na

In those days.

la = na =? gae

In the dispensation of age.

Methods of Time

Yōu?

When?

ū wah la?

Which time at what time?

Yōu thōo? na-o-pa

How long?

Ja n-pa

Every day

Jag?

Da?

Yōu?

To-day

Yōu?

Yesterday

Ya-ha-chag la

The day before yesterday

Dya-na jag

Three days ago.

(Bela) haske

To-morrow.

Haske gye-chi-ya

To-morrow morning.

Saang la

The day after to-morrow

Rzela

The 1st

Dyule

This year

Naning

Last year.

Ryema

Next year.

Ma gerba

Without delay

Dose

Now.

Ala, mā dose

Now, directly

Gore

Late.

Absta, dya-sa

I, at the first

Gopa, mā gopa

At first, the very first

Dost, na eho

Hic before

Wah la na

Since.

(after repetition of verb)

At present, yet.

During, dāh-sun

At present, yet.

Tal bel

At present, yet.

Bar tar

At present, yet.

Shakhmed tal-le-ol-ta

Previously

Gā gā wah la

Previously, formerly.

Paase gopa

The relative.

Yā wah la

Afterwards.

Juk-ping

At first, at length

Juk la

Before.

Dun-ping

Early

Gye-chi-sa

The other day.

De jag la, e-jing la

Often.

Skyede (or) slade

Always.

Htane

Never.

Mala mod

Never.

SETTOS III

Manner

Simple Form

Chō-tyes?

How? (in which way?)

CYōu?

How? (condition).

The word *Byase* may be attached to almost any adjective to form an adverb of manner or degree, e.g. :—

<i>Lyakhmo</i>	fool.	<i>Lyakhmo byase</i>	well.
<i>Shishik</i>	bad.	<i>Shishik byase</i>	badly.
<i>Shokhmo</i>	quick.	<i>Shokhmo byase</i>	quickly.

Examples.

<i>Khyang-i-ai dyu chi byase byas?</i>	How did you do this?
<i>Lam-po china yod?</i>	How is the road?
<i>O-ma shokhmo byase khyang</i>	Bring the milk quickly.
<i>Di suol-po lyul mo-byase khvas</i>	(Lean this vessel well)

The suffix *re* is attached to adverbs as well as adjectives and implies the meaning of "rather", "fairly", etc. (S. B.). This meaning varies according to the possible uses of the verb following it. *shokhmore song* "go quickly".

The suffix *re* here points to the going and implies quickness in the execution of the going whereas *shokhmo song* points to the departure and implies a quick start which must not be delayed. But *shokhmore* convey any idea of speed in the actual going. In many cases *re* lessens the degree of intensity, e.g. :—

Lyakhmore byas Do (it) fairly well.

tangse, i-kha, or na, and *byase* may be suffixed to adjectives to nouns to form an adverb of manner, e.g. :—

<i>An tangse</i>	forcefully.
<i>An-i-kha, or</i>	with force
<i>Ma-na</i>	applying the heart or mind
<i>Sung tangse</i>	from the heart, sincerely
<i>Sung-i-kha</i>	with power, mental, mental
<i>Khyat-i-kha, or</i>	thoughtfully.
<i>Khyat-pi-kha</i>	carefully.
<i>Khsambda byase</i>	thus.
<i>Suanga byase</i>	like that.
<i>Yo byase</i>	
<i>Do byas</i>	

A very useful compound form is obtained by the use of *re* to give the root of a verb. *Patse* in this sense means "as much as I can".

Yan patse as much as possible.
Yod patse as much as there is.
Yob patse as much as obtainable.
Nya yan patse b-k I shall do as much as I can

Section IV

Numerical Adverbs

The three forms and colloquial variation are as follows :—

a	ten	most common	expressive of time in such phrases as "the time"
b	rim	alternative	"your turn", etc.
c	reym	occasional	
d	ns	locative	

Example :

(A) Preceding the Numerals

<i>re en</i>	once
<i>ren-tyr</i>	four times.
<i>ren-tya</i>	a hundred times.

(B) Following the Numerals.

<i>chik-a</i>	once.
<i>ng-rim</i>	twice
<i>ky-sunrim</i>	thrice

Note.—This form is never used above the digital numbers.

(C) Before adjectives of quantity.

re-yi khak Several times.

This form is used before numerals also in the same way as *re-na*.

(D)

Locative form.

When a Postpositive is used, the form *ns* must be employed. *re-na* demonstrative is placed before.

re-na next time, or on the other time.
re-na this time.

Miscellaneous Adverbs

<i>dise</i>	so, so much. (Degree.)
<i>goise</i>	this much. (Quantitative)
<i>chū?</i>	why?
<i>chī phila?</i>	what for?
<i>chī phari?</i>	
<i>chī mingna?</i>	
<i>su-i phila?</i>	for whom?
<i>su-i mingna?</i>	entirely, wholly.
<i>tung hkyang</i>	perhaps.
<i>hkyangku</i>	certainly, surely, without doubt.
<i>chapo</i>	yes, that is so.
<i>chhalcha</i>	yes, yes. (I understand)
<i>ong-ā</i>	thus, this way, thus
<i>ya-ya</i>	for nothing, in vain.
<i>ū, de, or yā hō-jo-ō-lia</i>	also even.
<i>i, or yā hō-ō-lia</i>	above all.
<i>chon hu</i>	at least, at the minimum.
<i>sang</i>	at the most, at the maximum.
<i>choq putse</i>	
<i>mū guntse song nu</i>	
<i>mū notso song nu</i>	

The root of the verb plus *cha* is used in the following way:—
min cha about to give, on the point of giving.

Nouns, pronouns and infinitives standing in the Baltic Case are followed by the word *ta* to imply "only".

Khuny tsa he only.

ongna lu tsa only in coming.

gōmna tsa about military

ng-sha tsa about twenty.

The I do do Most of some verbs expressive of time, in manner, etc., may be used negatively as in the following.

Kho na god tsa He will come soon (without delay).

(See chapter on Postpositions.)

Nya na thud tsa I came unwillingly (without will).

Present Participle is similarly used affirmatively.

Thade duk Be cheerful, etc.

Gore ong Come late.

The root of a verb followed by the form *cha nu tsa* is, on occasions, of expressing "just before".

Thon-cha nu tsa just before arriving

bya-cha tsa tsa just before leaving.

VERBS

Introductory Remarks

The Baltic verb must be regarded as expressing not so much an action, as merely "a coming to pass".

It must be considered in the main as impersonal, like the Latin *pluit* "it suits", etc.

The Baltic language is devoid therefore of what are, correctly speaking, active and passive voices. Wherever these two words are employed in regard to verbs in this Grammar, the intention is to help the student to grasp the meaning from a European grammatical standpoint.

Transitive verbs regularly take the Accusative Case of the object.

The forms both in tenses and participles remain regular for the masculine and feminine, singular or plural.

The Tenses

According to H. B. Mannan, "the only real Baltic verb is the verb 'to be', whether in the form of *byda* or *byti* (to be), which being more or less noun phrases, depending on their signification, are the various moods and tenses of the two verb *byda* and *byti*".

Balti adopts the infinitive *byti* instead of *byda*.

Before conjuncting the various tenses we must first consider carefully what difference exists between these two verbs.

Verb "To Be"

Yodpa gives the meaning of "to exist" and "to be present" and is much more definite than *byti*.

Yodpa is also employed as an auxiliary verb, as in the following, to express a tense or a mood of some principal verb.

The Different Cases of Yodpa

(1) The expression in English "I am" is translated by *Yodpa*.

Ekha pira blank yod There are some boys over there boys are present over there).

(2) When describing quality. *Yod* "is" implies that the subject has knowledge of the thing in question.

Di smanpo lyakhmo yod. This medicine is good

This points to the healing property and suggests personal enjoyment, i.e. "I have used this medicine and it is good".

On the other hand if we were to say *Di smanpo lyakhmo in* we should suggest that the ingredients and quality of the medicine are good, but that its value as a curative has not been proved.

(3) When a noun or pronoun is followed by a locative (in, on, etc.) the verb "to be" must be expressed by *yodpa*, and never by *inna*.

Xgi shophu de ngon-i-khu yod My book is on that box

Gir chik nga shida yod I have a knife.

Al chik nga nu yambo yod A man is with me.

Inna "To Be"

Inna must never be used in place of *yodpa*, when the latter means "to exist". *Yodpa* can, however, sometimes replace *inna* without being a mistake.

Inna may also be auxiliary to other verbs.

(1) *Inna* follows, or is used in connection with, a noun or a locative.

Di lanpo gzon inā men? Is this word a lie or not?

Kho chog onyphi in (auxiliary) He has just come.

(2) *Inna* always follows the Genitive Case.

Dye ngi karol in This is my cup.

(3) *Inna* is used with the simple question "What is?", "Who is?" etc., and in the corresponding answers.

Sa in? Who is it? *Xgi in* I am (it is I).

Dye ch in? What is this? *Dye shoph in* This is a book.

The Verb "To Have"

There is no actual verb "to have" in Balti; but the verb *yodpa* used in the following ways gives the equivalent.

(1) *Yod*; following the Dative Case.

Xga la yod I have (to me is). This construction is used in reference to human beings, animals, parts of the body, and large properties.

Gir chik la bu ngis yodpa A man had two sons.

Xga la nang chik yod I have a house.

Xho la kangna ngis yod He has two feet.

(2) *Yodpa* following the Genitive Case plus *shila*.

This construction is used with reference to things, money, etc.

Ngi shida polo chik yod I have a ball.

Ngi shida zachas chang sang ned I have no food at all.

General Verbs

(1) **The Infinitive.**—The Infinitive always comes with the word *ned*, which may become *ba, na, pa, wa, etc.* according to the construction of the root preceding.

Examples.

drulba to walk. *ngone* to come.

The Infinitive plus the negative auxiliary of *yodpa*, i.e. *ned*, gives

the present negative tense. Thus—

bye to do.

nga ned not doing, do not, etc.

This is the only negative form of the present tense.

(2) **The Infinitive** form is used to express the General subject to the following rules:—

(a) As the Subject of a Verb it usually changes its final *a* to *o*; but the unchanged form may be heard in everyday speech.

Examples.

Khritbo shikshik in Fighting (to fight) is bad.

Hag zombo lyakhmo in To speak the truth is good.

(b) As the Object of a verb in a simple sentence it does not change.

e.g. *Kho rbya thajed* He likes to write.

Note.—The Object of the verb *jik(s)pa* "to fear" always takes the

Postposition *la*, e.g. *Kho shya la jiksed* He fears to die.

(c) As a complement, the occasional English form "We thought

to be mad" would be paraphrased as in colloquial English thus—

"We thought that he was mad."

(3) The Qualifying Infinitive may be employed adverbially or

adjectivally.

(a) Indicating purpose, i.e. adverbially, before a verb it remains

unchanged.

Examples.

Kho hlanmo la hita ong

He came to see the sport.

Nga si dyu gong la miana hlogong

I brought this to give to...

(b) The simple Infinitive, in a noun phrase which stands as Object of another verb, always takes the Postposition *la*, i.e. it is as an adjective to the noun following.

Lus bya la m̄ chik dila yodpa A man to do work was lost.

Dyu shing choqpa la stare yod This is an axe to cut wood.

Note.—The phrase "things to come" would be paraphrased simply by "things (news) which are to come", and the relative pronoun *la* is used after the infinitive. Thus—*ongma yodpa phre kun*.

(1) The Genitive form of the Infinitive, is formed in the following ways:—

The Present and Continuous Tense.

(a) Single-syllable verbs change the final *ai* and *ye* to *ai* and *ye* respectively.

Examples.

gwa to go gen. *gwa of going*
bya to do " *be of doing*

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(b) Double-syllable verbs change the final *a* to *i*, e.g.:

zerda to speak gen. *zerda of speaking*

Past Tense.

The suffix *phi* is added to the root in double-syllable verbs to the Past Tense of single-syllable verbs.

Examples.

khongma to bring *khongma phi* which was brought
dyu to write *dyu phi* which was written.

Forming.

Syudung gwe lamjo dyu in "This is the road we take"
(Lit. We road of going is this)

Khudung songph lamjo do in That is the road you took

(Lit. You road took that is).

It is readily seen that the relative pronoun *la* in the Infinitive and adjectivally are identical.

The English sentence "I have no thought of going" would be turned in Dali to "I have no going thought" *Nyida gwe hlanmo in*.

Tenses of the Indicative

From the addition of suffixes and phrase-forming words to all tenses, the Present Tense has one or two forms particular to itself. The present participle is expressed by the addition of *ai* to the root, and is used in the present and imperfect tenses to imply state, habit, etc., according to the verb conjugated with it.

(a) Present, (continuous, and habitual) — Present participle with the auxiliary *yodpa*.

Examples.

Nga si then yod

I am writing (continually)

De ri la tidak ongen yod They are continually coming on that mountain.

(b) When the present participle is conjugated with other verb than the auxiliary it expresses the state in progress at the particular time mentioned.

Examples.

Kho hnen ongen He comes dancing
Mo hlu langpa song She went singing.

(2) The Present Participle with *chin*.

This word *chin* although placed after the verb gives the meaning of the English expression "seeing that", and is mainly used before a question.

Examples.

Di phru lyakhmo wen chin, khing-i-si kho chu tyang? So it is that this boy is good, why did you hit him?

Di wakhying nu Yabud pong la, Yang lu nu-wub bya shap gada chm Yang du gang shakheda? Seeing that at this time, the Jews are wishing to stone Thee, art Thou going there again?

(3) When the present tense is the finite verb in a clause which is itself the object or subject of another sentence, the substantive form of the verb must be employed.

This substantive form has two ways of expressing itself—(a) definitely (b) indefinitely.

Occasionally the two forms are confused in everyday speech, but when the verb is a question implies inactivity or a negative definite form could be used.

- (a) The Definite form—the *Present Participle* plus *yod pa*
 (b) The Indefinite form—the *Substantive Form* of the
 standing alone.

Examples of the two forms confused (optional):—

Nga bi khong dwinho thongs } I saw them walking
Nga bi khong . . . 'n yod po tl . . . }
Kho la nga las byo thongs } He saw me working
Kho la nga las ben yod po thongs }

Examples of the definite form.

Khong la kho byayn yod po thongs They saw him running

Kho si basring chi na le yu taning They were astonished at his

en yod po bi khong byayls ing with a woman.

Examples of the indefinite form, when the state is at first given
 or follows another statement.

Yang-i-si zotbo nga bi chind pa ned I do not understand (what) you say

Nga la Rudu phuyun-i-bzo-c byase "I saw the Spirit having

khomung na thau babes, Kho- descended from heaven like
-ekha dukpo thongs. dove, remaining on him."

(4) The *Present Participle* with the verb *Dukpa*.

This form expresses recurrence and continuity rather like the
 English expression "to keep on doing," etc.

Kho nga na broygen dugel He keeps on annoying me.

Mo chilm thuyen dugel She keeps on smoking.

(5) Another very definite form of the Present, which is only used
 in the third person is the root plus *ang*.

Kho si chi byang? What is he doing?

Kho si shing chayang He is breaking wood.

Note.—This may be used in the Imperfect Tense by adding the
 Participle, *pa*.

Kho gualapa He was going.

Imperfect Tense

The Indefinite Present Tense plus *pa* gives the Indefinite Imperfect.
 The present Participle plus *pa* gives also the Imperfect, but conveys
 a clearer, less or, activity than the former.

que *pa* was going *ye* *a gelpa* was going (actually).

The use of *sh* instead of this *pa* is dealt with under the I usage;
 on the Past Participle. See chapter on the Past Tense.

Past Tense

The simple Past Tense denotes an action done at some indefinite
 time. It is also used in Balti very frequently without a nominative
 perfect and complete sense, in reply to questions, and thus in many
 instances takes the place of "yes" and "no."

The simple Past Tense is formed by adding *pa* to the root of *pa*
 verbs. The irregularities of some of the single-syllable verbs have
 carefully be noted.

Examples.

<i>Yagpa</i> to put.	<i>Yays</i> put.
<i>bya</i> to do	<i>byas</i> done.
<i>hca</i> to hear	<i>hca</i> heard.
<i>shya</i> to die.	<i>shis</i> died.
<i>za</i> to eat.	<i>zas</i> eaten.
<i>rya</i> to write.	<i>thas</i> written.
<i>gira</i> to go.	<i>rongas</i> gone (only Past Tense of marked irregularity).

The substantive form of the Past Tense is formed by adding *pio*
 to (a) the Root of double syllable verbs, and (b) to the Past Tense of
 single-syllable verbs.

Examples.

<i>yagpho</i> put, that which is put.
<i>zerpho</i> said, said
<i>byaspho</i> done, done.

The Past Participles of YODPA

suk and *pa*

The differences of these two forms in many ways are difficult to
 distinguish, and one may say that most students will probably learn
 by use better than by rules.

The following points may, however, be noted:—

(a) *Suk* and *pa* used with the verb YODPA.

When a matter is known merely by hearsay, or is narrated as
 having happened in the past, *pa* is employed.

E.g. "Esa-i zai dila yodpa" "The mother of Jesus was killed."

When the matter is certain or has been seen by the speaker,
 would be employed.

E.g. *Kho de dila yodpa* "He was here earlier than I."

(2) Verbs whose roots terminate in a vowel, i.e. single verbs.

The future tense is formed by adding *h* not to root but present genitive form of the verb. The *h* is given bold carefully studied and the irregular ones as follows.

English.	Infinitive.	Root	Genitive	Future
to look	<i>baa</i>	<i>ba</i>	<i>baa</i>	<i>baek</i>
to weep	<i>ngwa</i>	<i>ngu</i>	<i>ngwa</i>	<i>ngweh</i>
to go	<i>gwa</i>	<i>gw</i>	<i>gwa</i>	<i>gwh</i> (irreg.)
to do	<i>bya</i>	<i>bye</i> (irreg.)	<i>ba</i>	<i>bek</i>
to write	<i>shya</i>	<i>shya</i> (irreg.)	<i>sh</i>	<i>shet</i>
to die	<i>shya</i>	<i>shi</i>	<i>sh</i>	<i>shak</i>
to ask	<i>tri</i>	<i>tri</i>	<i>tri</i>	<i>trik</i>
to hide	<i>zha</i>	<i>zha</i> (irreg.)	<i>zh</i>	<i>zhet</i>

etc., etc.

The future negative is formed by the negative participle *mi* preceding the root in all cases.

mi go shet not go *mi dek* shall not walk *mi sh* shall not die
mi bya shet not do *mi ba* will not look *mi gw* will not go

THE FUTURE TENSE OF THE VERB *Dukpa*. BOTH AFFIRMATIVE AND NEGATIVE.

NEGATIVE *dakruh* AND *mi dih*

Strong probability or implausibility is implied by the use of the two forms with the infinitive of another verb or with a noun or pronoun. They are also placed instead of the auxiliary in the perfect tense—the first-mentioned verb retaining its present perfect form.

Mi dakruh

He is most probably (future) coming.

Ng mi dih

I most probably shall not arrive to-day.

Pa ba

That work is probably done.

Pa

He is most probably (future) coming.

Pa

He is most probably (future) coming.

Pa

He is most probably (future) coming.

Pa

He is most probably (future) coming.

Pa

He is most probably (future) coming.

Perfect Tenses.

The Perfect tense in Bali are rather complicated and require much study. Both the Present Perfect and the Past Perfect have two forms. One of these may be called *Simple* and the other *Compound*.

The Present Perfect - Simple.

This tense is formed by the addition of *gi* to the Present Perfect form. *ongpa* (has gone); *ongpa* (has come); *ongpa* (has done).

The Past Perfect - Simple.

This tense is formed by the addition of *gi* to the Present Perfect form. *ongpa* (has gone); *ongpa* (has come); *ongpa* (has done).

These two tenses are usually employed when there is a purpose, or the fact is accomplished, and not merely said, etc.

The Present Perfect - Compound.

The Past Perfect form of the verb with the auxiliary *pa* forms the compound perfect. *ongpa* (has gone); *ongpa* (has come); *ongpa* (has done).

The Past Perfect - Compound.

The Past Perfect form plus *pa* forms the compound perfect. *ongpa* (has gone); *ongpa* (has come); *ongpa* (has done).

General Examples.

The two Perfect forms are colloquially used with the *first* Person on most occasions regardless of a special purpose.

Kha songpa

I have gone.

Ngada ba lha mi

I have eaten.

Ngada ba lha mi

I have eaten.

Ngada ba lha mi

I have eaten.

Ngada ba lha mi

I have eaten.

Ngada ba lha mi

I have eaten.

Ngada ba lha mi

I have eaten.

Ngada ba lha mi

I have eaten.

Ngada ba lha mi

I have eaten.

Ngada ba lha mi

I have eaten.

IMPERATIVE MOOD

(1) (a) The root of double syllable verbs is the Imperative form, where the vowel in this root is an *a*. In such cases the vowel changes to *o*.

drukai to walk. *druk* walk
puta to put. *put* put.

(b) Single-syllable verbs are very irregular, but usually change final *a* of the Infinitive to *o*, *u*, or *i*, and add *s*. Some verbs which have a double meaning are different in the Imperative.

Imperatives ending in *as*, and verbs with two *nasals*

Infinitive.	Imperative.	Second meaning.
<i>bya</i> to do.	<i>byas</i> do.	<i>bya</i> to open (infirmary).
<i>phra</i> to try.	<i>phras</i> try.	<i>phra</i> to join.
<i>hukra</i> to dig.	<i>hukras</i> dig.	<i>hukra</i> to steal.

byga to divide up.

hara to hear.

phichra to make, build.

hatsya to dance.

hatsya to count.

byga divide. *byas* divide.
hara hear. *haras* hear.
phichra make. *phichras* make.
hatsya dance. *hatsyas* dance.
hatsya count. *hatsyas* count.

Note.—*Za* "to eat" does not take the final *s* in the Imperative.
Thus: *zo* "eat".

The verb *gaa* to go, takes quite a different form for the Imperative.

Thus: *song* "go".

Imperatives ending in *as* and *as* are different.

<i>toya</i> to write.	<i>toyas</i> write.
<i>tiia</i> to ask.	<i>tiias</i> ask.
<i>shya</i> to die.	<i>shyas</i> die.
<i>phra</i> to open.	<i>phras</i> open.
<i>phra</i> to pass.	<i>phras</i> pass.

etc., etc.

shas to
hara to
hara to

say that most single-syllable verbs form their Imperative in this way as the Past Tense with the exceptions below.

Past Tense.	Imperative.
<i>bya</i> to do.	<i>byas</i> do.
<i>gaa</i> to go.	<i>song</i> go.
<i>zo</i> to eat.	<i>zo</i> eat.

(2) The Second Person Plural has a special form which is used in pluralities is obvious. This form is also considered polite.

Shift added to the ordinary Imperative. Thus *songshik* go (plural).
Wherever the ordinary Imperative terminates in an *s*, this *s* is retained, i.e. *byeshik*, not *byas-shik*.

(3) Occasional Forms.

(a) *Dong* and *dogashik* are used instead of the usual verbs, *ong* (to come) and *gaa* (to go), when the speaker includes himself in the company spoken to. The corresponding English would be "let's go" or "let us get on", etc. This form has no *ol*, *ol* *ol* and cannot be used other than in the Imperative Mood.

(b) Honorary Forms.

<i>na</i>	take (this)
<i>thone ju</i>	Look, think. See
<i>gare ju</i>	Move aside, please. (Sit)

These forms equally can only be employed in the Imperative.
(c) Bodily motion is nearly always expressed by some form of the verb *shakhs* *pa*. *Hon.* to come to go, or to sit
shokhs.—Please go, or be pleased to go. Equally: be pleased to come, sit.

Where the verb in question has a future form, the ordinary verb is employed in its conjunctive future form, with the verb *shakhs* *pa*.

Langer shakhs Please go (future).

Honorary Verbs

There are a few honorary verbs in Balti agent form the forms mentioned above. They are few in number but should be used in all times when politeness is required.

<i>byespe</i>	to eat or to drink
<i>gynthe</i>	to lie (for great number)

god gna to die (medium, could be used at all times)
kasal byungma to speak.
kasal hmodpa to call.
shazda byi to give, to grant.
boe khyetba to be invited to a feast

Note.—With all honorific verbs the polite form of "you" must be employed and not *kyang* ("you")
Yiri phigqpo ("your honour") is used by natives, where there is to show special respect.

Subjunctive Mood

The Subjunctive Mood expresses a purpose or a wish, a request or a doubt.

(1) 1. Purpose

The future tense followed by the conjunction *zere* (that, so, etc.) gives the Subjunctive Mood. Contrary to the English, the verb in the Indicative must follow the conjunction and not precede it.

Purpose

Khyang lotan lhasouk zere *Masih-isi so soe streqpo skus*
 (That you might live for ever) (Christ gave His own life)

When the Subject of the verb in the Subjunctive Mood is placed in this case the *uk, nuk, or tuk*, etc., of the Future Tense form of the verb, changes to *shik*, e.g. *De phichas kun khyang la thobshik zere*, *ding khyon jom gna nyisd*. (That you may get those things, from ought to go to fetch them) to day.)

Khiron deba ma gorba th shik zere. nyu si di lesyo dese bo!
 (That you (plural) may arrive there without delay, I am doing this work now.)

Note.—The form *thobshikpa zere* and *thobshikpa zere* are occasionally employed, but the difference, if any, would seem to be only in a slight weakening of the conjunction.

(2) 2. Imperative

(a) The second person plural Imperative Mood *ongshik, so, etc.* may be employed in cases for nouns which are singular in number.
Yur qun-ndho wogshik "The kingdon come."

The ordinary Imperative used after God's name is sometimes though its use should not be encouraged, except for correct vocative case is usually employed.

Le Khulu. do not say O God, may that not happen
 The future negative is used similarly.

Le Khul, he or she (1) God may be not die

(3) Condition and Consequence

The first sentence stating the condition is usually preceded by the conjunction *pagzi* (if) and the verb takes either the Past Perfect Subject form or the Present and Future Subject form as the necessity demands.

The Past Perfect Subjunctive is formed by retaining *suk* instead of *pa* on the Past Perfect Tense and adding *ping nare*.

The Present and Future Subjunctive is obtained by adding *sukpa na* to the root.

Expt. n.—The verb "to go" (*gna*) becomes *gwed-suk pa na* and not *go-suk pa na*. In the second sentence the verb denotes the consequence and must be used in the ordinary conditional form, in the future tense plus *pa*.

Examples.

First Sentence, (condition) Second Sentence, (consequence).

Past Perfect.

(*Pagzi*) *khyang chhi songed suk ping nare*, *khyang la do thobshikpa*.
 (If you had gone there you would have got it.)

Present and Future

(*Pagzi*) *kho ong-wi pa na*, *nyu thudikpa*. (If he were to come (came), I should be glad.)

Note.—Sometimes as in English the conditional sentence is put out or understood and the consequent sentence only is expressed.

e.g. *nyu gyl pa* I would go (a wish) (if you paid me my money) I should go.

(4) Doubt and Supposition.

(a) The relative conjunction *nare* which expresses a supposition (if, should) is used with the root of double-syllable verbs in the past tense of single-syllable verbs. For lack of a better expression this has been called "the dubious form".

o.g. *dut mare, byas mare*, etc. Exception: *song mare*, not *mare*.

For negation the negative participle *ma* is employed before the verb.

e.g. *ma drul mare, ma ong mare*, etc.

Khyang song mare nga chik chi Should you go I shall be left alone.

Peni ma thob mare, khyang chi bed? If (you) do not get the money what will you do?

(b) *The Present Tense* also takes this conjunction *mare* with its simple meaning of *if*, when the first clause depends upon a second clause for its sense or completion.

"*Su si so se strogpo la tged mare,*
do klo lu stork" "He that loveth his life, let him love it."

(Lit., if someone is loving his life, it will be loved by him.)

CONJUNCTIVE AND PASSIVE PARTICIPLES

These two participles are one and the same in form, as is obtained as the list below shows:—

Roots ending in *l*, *l*, *n*, and *r* take *o*.

Examples.

<i>chale</i>	having cut.
<i>kale</i>	having loaded, put on, etc.
<i>mine</i>	having given.
<i>khure</i>	having carried

Roots ending in *b*, *l*, *kh*, *m*, *ng*, *g*, and *s* take *so*.

Examples.

<i>pholase</i>	having put or taken down.
<i>byhase</i>	having become bad.
<i>tsakhse</i>	having sifted.
<i>adamsse</i>	having gathered.
<i>tangse</i>	having given, poured.
<i>yagse</i>	having put.
<i>shesse</i>	having known.

Roots ending in a vowel, i.e. single syllable words.

Examples.

<i>byne</i>	having done.
<i>kose</i>	having heard.
<i>trise</i>	having asked.

etc., etc.

Examples.
cho chham chhase ting lu

I having finished this work, shall go hunting

ngampo zose, ngid ongma

He, having eaten his food, went to bed (to go to sleep).

ngi steng dence lha chik byase

All the men having gathered together with one accord (lit. having made one mouth), said this.

The repetition of this participle implies "a great amount", "a great deal", "much", and suggests that the action was persisted in, continued.

lo las byase byase jukha shis. He worked and worked and in the end died.

The suffix *ma* implying "and", "then", or "and then", is attached to this participle in a sentence where two distinct actions, having no connection with one another, are signified. The first verb in this case must necessarily be transitive, e.g.:

Ma si dlu shase na He, having peeled the potatoes, (then) put them in the saucepan. (or) Having peeled the potatoes, he then put them in a saucepan.

Note.—When the two actions in question mean more or less the same thing, i.e. when the first verb merely qualifies or intensifies the second, this *ma* is not employed, e.g. *ngi khure song* "Carry this away" (lit. Lift this up and go).

Whenever the two actions are done more or less simultaneously, this *ma* is omitted, e.g.:

"Ese si klo la jarab loqse kosal" "Jesus, answering him, said."

General Examples.

Khiri thinglasapo khure drul "Take up thy bed and walk."
Kho si tshan la 'Ese-i shida "He having come to Jesus at night said unto Him."
ngang ekha songse kha la las (You) go there and ask him
ng klunlupo khong la mine na, Give this money (supplied to them and then return here)

dikha loqse ong

The Passive Participle

The Passive Participle is not used a great deal. The Balti natives avoid it by paraphrasing, but a few forms are quite common. The auxiliary *yodpa* is conjugated with it.

khi chinise yod The dog is tied.
zgo phuse yodā? Is the door open?

Conjugation of the verb YODPA (to be)

Noun of Agency: *Yodkhan* (one who is). Present Participle (being).

Simple Tenses

Present.

yod I am. *yodpa, yodsubk* (was, were)
adubak, yod (will remain, become).

Future

Compound Tenses

Passive Participle: *dukse* (being, past passive). *zangse* (the verb, been, i.e. having gone).

Strong affirmation: *yodpi in* (present). *yodpi inpe* (past).

Subjunctive Tenses

Conditional or

Past Perfect Subjunctive Present and Future

(Consequent)

yodsubk ying rare (if) *yodsubk pa na* (if) ... *dukdukpa, qikpa* (would be, would have been, would become).

Present.

yodpa negative form (past and present). *yod na* dubious form (alone, it be).

yodpa substantive form (that which is). *yod* occasional form (with *manpa* (unit)).

For other tenses not supplied by this verb the verb *gata* (to go) is used.

yodpa na adverbial form (when being). *duk* Imperative: be (past, active: go, become).

yodpa chik na (at the moment of being). *ay* Imperative: be (active).

The verb INMA (to be)

being incomplete in several tenses is exemplified below.

English.

Form

Example

Who is this?

in

dye se in?

His name was

inpa, insuk

"Khe minpakh-

Matchus."

po

Malikus inpa

This food being

in

in za pa, bakho

Good, should have

in

men za rosedpa.

been eaten

in

Paqzi neel khari

If I had been your

in

ryakhau, insuk

friend...

in

Do khoun "n insuk

Should that be

in

pa na...

had...

in

The pen by khoun

(It) that ever was

in

na...

good...

in

"Bar-hay in

"The only and

in

(Khaphar khula

True (God).

in

Ngi inung bi Ngi

Those who are

in

shadi had

Must hear Me

in

When the heart is

in

When the heart is

in

When the heart is

in

When the heart is

in

When the heart is

in

When the heart is

in

When the heart is

in

When the heart is

in

When the heart is

in

When the heart is

<i>oñg</i>	root.	<i>ong rare</i>	dubious form (should . . . come).
<i>ongni</i>	present	genitive form.	<i>ongphi</i> past positive form
<i>ongnuw</i>	pres. substantive form.	<i>ongpho</i>	past substantive form
<i>oñgi</i>	occasional form with <i>manyo</i> (until).	<i>oñg</i>	imperative form
<i>ongnuw na</i>	adverbial form (when coming).	<i>ongnuw chi</i>	moment of coming.

NEGATIVE CONJUGATION (SHOWING THE NEGATION PARTICLE)

Yagpa to put, etc., to keep. Neg. Noun of Affirm. *Y*

Pres. Neg. Participle *yagpa meda* (not putting)

<i>Present (one form only.)</i>	<i>Imperfect.</i>	<i>Past.</i>	<i>Future.</i>
<i>yagpa med</i> (to . . . put)	<i>yagpa medpa</i> (was not putting)	<i>yagpa med</i> (did not put)	<i>yagpa meda</i> (will not put)

Conjunctive Participle *yagse medpa* (not having put).

Simple Indef.

<i>Present Perfect.</i>	<i>Past Perfect.</i>	<i>Present Perfect Subj.</i>	<i>Past Perfect Subj.</i>
<i>yagpha med</i> (has put)	<i>yagpha medpa</i> (has put)	<i>yagpha medpa</i> (had not put)	<i>yagpha medpa</i> (had not put)

Subjunctive Tense.

<i>Past Perfect Subj.</i>	<i>Present de Part. Subj.</i>	<i>Conditional.</i>	<i>Future.</i>
<i>yagpha medpa medpa</i> (had not put)	<i>yagpha medpa medpa</i> (had not put)	<i>yagpha medpa medpa</i> (had not put)	<i>yagpha medpa medpa</i> (had not put)

ni yagpa present genitive form. *na yagpa* past substantive form.

ni yagpa present substantive form. *na yag* imperative form. *na yagpa na* when not put, etc.

Q. *Khyeny ongeli?* (Are you coming?)

A. *(Ng)engma med* (I am not coming)

Q. *Kho songeda?* (Has he gone?)

A. *(Kho)ongphi med* (He has not gone).

The auxiliary *med* (no, not) may be used alone, but natives would usually repeat the verb mentioned.

The following formation may be used with the Imperative, implying "not at all", etc.

jik me jik Do not fear (at all).
tyang me tyong Do not hit (at all).

The word *sung* (fear, absc., other, etc.) is sometimes interposed. *Khiti sung la gaga na sung* "Let not your heart be troubled."
gang jik sang na jash "with-let it be afraid"

INTERROGATION

The addition of *a* to any tense of the finite verb gives the interrogative without any other alteration being necessary.

When the definite interrogative words—*what*, *who*, *which*, *when*, *how*, etc.—may be employed, this final *a* is not necessary.

Examples—Simple.

Dyu chi in?

Gonde elharpha tawed?

Cho diring thongu?

Byagdon tsim khynag?

Ng zaidus danying tshephat i fi? Is not my foot sore and hot?

Note.—The Future Tense final *k* becomes *se* (e.g. *gi* before the *a* of the interrogative).

Compound.

This final *a* followed by the negative *med*, gives the equivalent of "is it or not?" etc., in the Perfect tense.

Khyang-isi de laspo byaseda-med? Have you done that work or not?

The tense is rejected after the final *a* for the Perfect.

Kho si do byasa ma byas? Did he do that or not?

The simple future negation supplies the same form for the future.
Khow ongna mi ong? Will they come or not?

i. Causal Verbs.

COMPOUND VERBS

There are very few forms which could genuinely be called Causal. The root of a few verbs with *chukpa*, however, gives a...

<i>tsun chukpa</i>	to cause to sew, to cause to be sewn.
<i>shi chukpa</i>	to cause to do.
<i>bya chukpa</i>	to cause to do.
<i>ko chukpa</i>	to cause to hear, to tell.
<i>ket chukpa</i>	to cause to spread.

This construction may equally imply the reciprocal allow, etc. *The coat showed which is better*.

The verbs *tsungna* (to send) is often used in the sense of 'to go'; likewise the verb *stulba* (to go) is employed in the sense of 'to cause to walk'.

The causal and double causal verbs such as exist in the language are non-existent in Balti. The sense must be implied by means of paraphrasing.

Examples

Wingang-tsi di gonhas kun When will you go? *ni tsew* (Causal) *ni tsew* (Causal) *Who si nga la zer chukpa and* He does not let me speak. *ni tsew*

ii. Conjunctive Participle *a'* of the Infinitive.

(a) The conjunctive participle of a few verbs prefixed to *ni tsew* gives a sense of completion.

<i>phose tumat</i>	to pour away elegantly.
<i>phangse tumat</i>	to pour away.
<i>kade tumat</i>	to send by means of some one.

(b) When an action is subject to a certain condition, before or after fully carried out, the conjunctive participle of the verb stating the condition is placed first.

<i>khach khach</i>	to lead away (leading)
<i>khach khach</i>	to bring (bringing)
<i>khach khach</i>	to come (coming)
<i>khach khach</i>	to bring (bringing)
<i>khach khach</i>	to bring (bringing)

khure gna to go carrying something

(to take away)

Obligation.

Physical and moral obligations are expressed in the following manner:

Types:—

(A) Physical (The strongest form)

(a) The infinitive plus *Phogpa* (to, to fall).

Di laspo nga la bop phogpa It falls to me to do this work.

(b) The infinitive plus *Phogpa*.

This form implies physical obligation in the immediate future.

Di smangpo kha la mu mi in. This medicine is to be given to him.

(c) The infinitive plus *godelpa*.

This combination although a physical obligation, is not fulfilled by time for its fulfilment.

Ala la shogshog chik tangpa yod A letter must be sent to father.

(B) Moral Obligation.

(a) The strongest moral obligation is formed by the infinitive plus the verb *ngapa* (to need, to be necessary).

Trampa la phra tangpa ngasol News ought to be sent to the head man.

(b) The weak form of the moral obligation is obtained by using the present infinitive of the verb in question plus the verb *ngapa*. This implies mainly that it would be good if a certain action were to come to pass.

Di shogshog chik tangpa yod This word must be sent to father.

This may be used instead of the imperative in certain cases where the person spoken to is not a relative of the speaker, or where mentioned.

IMPERATIVE VERBS AND VERBS BEGETTING SPECIAL ATTENTION

Yangua. This verb is imperfect, and is only used in the imperative form.

As exemplified below.

It implies to do in the imperative form.

Present (Imperative) *Yangua* *Yangua* *Yangua*

Examples.

Li gonno lya khono nang

This garment appears to be new.

Le thangpi-khu stagji chak

There is apparently not a single tree on this plain.

*sang medang**Gyurba* to become, or to be changed.

Occasionally used in the past, future, and perfect tenses.

Example.

"gyur-chhang gyurphi chhu"

"the water which had become";

"khu khopholpo ryan-o"

"your sorrow shall be turned";

gyuruk"

gladness.

Gyurba to soil (intransitive).This verb is used colloquially in most tenses, but the true verb (*songon* (to sell) would be employed most.e.g. *di phutis kun lyakhno gyurbi* is. These things will sell well.*phutis* to be well-sold; I sold in most tenses.e.g. *Li khunlpo gyureta aci?* Is the rupee legal tender or not?*Gyurba*. Honorific: to die. This verb may be used equally in all tenses similar to the verb *shyz* (to die); e.g.*Kho gyure na khsum-i jag la khsona lonyse shakhs*

He died and rose alive the third day.

Ogye to speak suitably, well, etc.

This verb is not usually heard alone, but is employed as an adverbial adjective, i.e.

Examples.

ospi llyat

good speech!

ni ospe kypoon

unsuitable language, speech, etc.

kho mo' uspe zood

He speaks unsuitably (out of place)

Phogye to wish, to desire. This verb is only used when the meaning is very strong and sincere; e.g.*"Yi sogi thoon na" out of do kha ei dhi na j us.*

Joseph had a great wish not willing to shame her.

Shi-pet and Phogye. These two verbs meaning "to know""to be worthy" respectively, are *ye* *jee* *thau* *chait* *j*

feel colloquially in the future tense, when a present meaning is added. Their use in this case is generally in the negative; e.g.

"Khu ri hana thye khodha nye mi byer."

"I am not worthy to untie the latchet of his shoe."

Kho la ni chas He does not know.*Kho* to go, to become, etc. This verb is sometimes employed as a *possessing* potentiality.

The tenses used are usually the past and the subjunctive "dubw"

kam", e.g.

Aga la gya mi songis

I could not go (lit. To me coming I did not come to pass).

Kho la gya songi nere...

If he should be able to go...

Note.—The normal subject becomes the indirect object in this case by the postposition *la* being placed after it.*Khukhpi* to be able to. This verb is normally used in regard to sleep, e.g. *Aga la ngid khukhsed* (sleep has come upon me). As a potential it is mostly employed negatively, and gives us a meaning of"it is beyond me, you, etc." or a moral impossibility; e.g. *Ngima rang-gang shogbu zeka nga la khukhpi mid*

To read all day long is beyond me.

The verbs *Ryakhpa*, *langma*, *jikya*, *chhane*, and *shakhsa* take up

"s" in some of their tenses. It appears that this "s" was possibly pronounced at one time, and has gradually been dropped in the common speech in the infinitive and forms employing the infinitive as a stem.

Examples.

Ngid jiksed

I fear.

Ngid rikpa mid

I do not fear

Kho langsak

He will get up.

Yang gar shakhs

Where are you going.

LISTS OF VERBS WHOSE SUBJECTS AND OBJECTS TAKE CASE FORMS PECULIAR TO THE BALTI LANGUAGE

1. Imperative and Verbs.

It has been previously noted in the examples given in the previous pages that the normal subject of a verb has and the post-position *la* placed after it on one or two occasions.

When employing the verbs given in the list below it must always be remembered that what to the European mind is the direct object becomes the indirect object in Balti.

E.g.: I obtain, get, find, etc., becomes: it, to me is got, from (Subj. understood). *Āga la thoketl.*

Li peni āga la thoks

This coin found me (to me) ie: i.e. I this coin

<i>(lu) thongma</i>	to see.
<i>rgospa</i>	to need, to be necessary, etc.
<i>shespa</i>	to know.
<i>chama</i>	to be finished.
<i>khsama</i>	to think.
<i>chudpa</i>	to realize, understand.
<i>khyudpa</i>	to have the power to.
<i>khukhya</i>	to be able to, etc. (see special reference).
<i>yamma</i>	to be unwell.

Āwē.—*Iamma* generally means "to be able to", but does always follow the above-mentioned rule.

(a) *Iamma* used alone, i.e. without any other verb, would follow the rule, e.g. *Do āga la yamma mel* "I cannot (do) that."

In this way *yamma* is strong enough to imply the verb omitted.

(b) "*Āga yodpi se-kha khiding ongma yamma mel*."

"Where I am there ye cannot come."

In this case the postposition *la* would not be used.

2. Verbs whose indirect objects usually take the locative position *i-kha* (on):—

<i>phogpa</i>	(figuratively) to fall upon.
<i>chhespa</i>	to believe on.
<i>rumma</i>	to accept.
<i>thudpi</i>	to like, want, etc.
<i>spudpai</i>	to accuse falsely (in. to stick upon).
<i>kudpai</i>	to oppress (lit. to load upon).

3. Verbs whose indirect objects take the ablative position *na*—

<i>brongma</i>	to annoy.
<i>khipre langma</i>	to converse with.
<i>thukpe</i>	to direct.
<i>zudrba</i>	to compete with.
<i>spya</i>	to compare with.
etc.	

Example.
Kho si āga na brongma dinged He keeps on annoying me.
Lyu na spya na do lyulmo in Compared with this, that is good.

4. When the verb is compounded with a noun, the indirect object is always in the genitive case.

<i>i-shakh chudpa</i>	to judge.
<i>i-hramy bya</i>	to make mention.
<i>i-tubising zerbha</i>	to speak concerning.
<i>i-tamgen bya</i>	to obey.
<i>i-gorjyal bya</i>	to disobey.

Example.

Phru la so so-e ata āng-o-e langan bya rgesed.

A child should obey its parents.

Some intransitive verbs may be changed to become transitive.

The following forms are regular:—

Intransitive		Transitive and Causal.	
To break	(<i>khogpa</i> (aspirate omitted))	<i>Chagpa</i>	(to break).
To descend	Balti initial <i>li</i> changed to <i>Ph.</i>	<i>Phudai</i>	(to take down).
To stand up	<i>Langma</i> initial addition and change.	<i>Htsangma</i>	(to erect).
To walk	<i>Druiba</i> Str.	<i>Dr. changes to Struiba</i>	(to cause to walk).
To gather, etc.	<i>Dama</i> <i>La</i> changes to <i>zama</i> <i>zdu.</i>		(to collect).
To be pierced	<i>Gidpai</i> <i>id</i> changes to <i>Khidpai</i> <i>Kid.</i>		(to pierce).

CONJUNCTION

1. (a) Simple Forms.

yang and (for joining two independent clauses and (for joining two words).

la then, now (adverbs, commencing a paragraph then, or after that.

dehana, dekhana

then, or after that.

hana

or.

ha... ha

or, either, whether.

(ha uya ha do

either this or that.)

See paragraph on Interrogation. Verbs for the other way expressing the conjunction "or"

(b) Compound Forms.

dephuse

moreover, but.

chazerna

because, for.

... na sang.

still (correlative) after a subjunctive tense.

yod nare

if so...

do yua na

otherwise, if not.

do song na

otherwise, if not.

med nare

otherwise, if not.

ere med na

otherwise, least on the other hand

paqzi... nare

if... then.

paqzi... na sang

although... still

paqzi... na sang shetang

although... notwithstanding

2. *Repetitions.*

(a) The conjunctive participle employed after the verb in question has been expressed in its past tense.

This takes the place of *yang* (and); e.g.

"*Kho-c shagird kun thuru tsho-gur la babs, babse na kheng idy ing jaks.*"

"His disciples came down to the edge of the lake, and entered into a boat."

(b) The infinitive *las na*, being the same formation as the active construction "when doing", etc., is used to imply "then". It is placed similarly to the above-mentioned conjunctive participle. It may imply to a certain extent "then-for" or "whereupon".

Bas si kho la jaurib ma loqs, ma loqpa na Pilius-i-si K'ho la zere.

Jesus did not answer him, *la*. Pate said unto him

zere.

The Conjunction.—zere (that, etc.).

(a) The word *zere* is placed after the sentence or clause, it would ally precede in English. It is attached to any tense of the finite verb and is employed even where the English conjunction may be omitted; e.g.

Khyung Musliman in zere, nga la hrukhpas gel.

It is known to me *that* you are a Mohammedan.

(b) The conjunction *zere* may be used to imply "so that", "in order that", etc.; in which case it would follow the future tense; and the verb would express the Subjunctive Mood. The second clause or sentence following *zere* in this respect, may stand in any tense, but may never express an order.

Kho la lam la chang kish-kisi mi in order that he might have no go zere nga si nga bardo yando trouble on the road, I send my servant with (him).

langts.

(c) When the words "what", "why", "when", "where", etc., or their equivalent, stand in noun clauses the conjunction *zere* must follow the verb if it takes an ordinary tense form; otherwise the substantive form of the verb must be employed. Both ways of expression are colloquial, but the latter is to be preferred wherever it can be correctly used.

Examples.

Khyang dikha yod zere nga la It is known to me that you are *hrukhpas* song; or *Khyang here.* (I know you are here *dikha yodpo nga la hrukhpas* songs.)

Khogar songed zere, su la hrukhpas Nobody knows where he has *med*; or *K'lo gar songpho, su gone.* *la hrukhpas med.*

INTERJECTIONS

A strong feeling of emotion is often expressed by the interjection. Reproof and grief are sometimes expressed by the interjection.

Ye! *chī byas*? O! what have you done? or the word *āijo* (height, (dear, dear), (alas). *Āijo chī songs*? Alas! what has happened?

If, may imply contempt or ridicule.
shabūsh and *ōrin*, joy and applause (well done).

The expression *ise ringno song* (may you live long), and *mē i song* (may you become a hundred men), etc., are commonly employed as expressions of thankfulness, pleasure, and approval.

POSTPOSITIONS

The simple postposition, as its name denotes, follows the substantive it governs. The most common have already been dealt with in the declensions of the substantive.

la to, at, for, any position of proximity.

i-l-hu on, upon, by means of.

ing-mi in.

ni from, with.

si-ia from.

waip-a without.

memna without, with the exception of.

nu (with the infinitive) without.

The different uses of *medpa*, *memna*, and *nu*.

medpa. *Chlu medpa sing shuk*. Without water all will (people) die.

memna Similar to *medpa* but following the rules of the verb *ing*.

Dyu memna, e-shangna With the exception of this, all

khiri in the others are yours.

Khsunka nu byu, kas nu Do not do work without (the) boys.

ing.

medpa is also used with the conjunctive participle, and enlarging it

meaning to: without the... e.g.

"*Āho zose medpa ngarno brod nu shas*" (Balti proverb)

"Without the eating of the bitter one does not know the sweet

taste."

Compound forms are identical with the adverbs of place, and

follow the genitive case in most cases.

juku after (time).

dunu before (time and place).

skil la in the middle of.

oying underneath.

oglu under.

skin la in place of (generally).

wasling-nu instead of (lit.).

manpo till, up to, while.

minget-i-lhu because of, on account of.

Etc., etc.

juku and *manpo* are sometimes used with the conjunctive particle, in which case they would imply: before the completion of the act, and until the completion of the act, respectively.

can zose manpo until the food is eaten.

can ze manpo while eating the food.

las byase juku before the work is done.

las be juku before working.

SYNTAX

Much information which correctly comes under this heading may be gathered from the subject matter already dealt with. The relationship of the various parts of speech with each other may be understood from the examples given in the paragraphs on Substantive, Adjectives, Adverbs, Verbs, and Postpositions.

Below are given the main rules for the construction of sentences:

1. The subject stands first.

All qualifications must precede the actual nominative or agent.

Examples:

This man... *Hi mē... (Nom.)*

The man who came here yesterday... *tonde dikha ongphing (Nom.)*

That man over there... spoke *lake yodpi de myn si... etc.*

(Agent)

Time and Place usually follow the Subject, Time being expressed

first.

Examples:

I shall go to Chitab tomorrow *Ngā laske Chorbat le gñe (both)*

I give you this now *Ngā si dose khing le dya murec*

(time).

He is going to the hill to get wood *Kho ri la shing khing gna yued*

(place).

APPENDIX

The Mohammedan day starts in the evening, as among the Balts usually consider it to commence some little before the last Mayer, i.e. the *Kloßant phigag*.

The days of the week are given below in the English order

<i>aid</i>	Sunday.	<i>brespot</i>	Thursday.
<i>tsander</i>	Monday.	<i>shukura</i>	Friday.
<i>angura</i>	Tuesday.	<i>shamsker</i>	Saturday.
<i>batu</i>	Wednesday.		

One week *jūma btun* or *hagfa cik* (1').

Months of the Year

The Balti year, which follows the Mohammedan reckoning, consists of twelve lunations of thirty and twenty-nine days alternating amounting to three hundred and fifty four days and a few hours. Thus the months revolve independently of the seasons.

The seasonal New Year is fixed however, according to the Persian festival of *Nau Koz* (the New Day) which is 21st March.

In one or two cases the Balts have substituted the Arabic names for the original Balti.

<i>uālam</i> or <i>maharam</i> (weeping).
<i>sēfar</i> .
<i>ortsi-lea</i> (giving of alms).
<i>gostong</i> .
<i>skistong</i> .
<i>jukstong</i> .
<i>hramngd</i> .
<i>bauid</i> .
<i>ruuwañ</i> (fasting).
<i>skya-lea</i> .
<i>strongma</i> (i.e. empty month—no feast or fast).
<i>gurbān</i> (sacrifice).

Seasons (week)

<i>khjūn</i> or <i>khjū-i-wal-hjo</i>	Spring.
<i>gogur</i>	Summer.
<i>stout</i>	Autumn.
<i>nyun</i>	Winter.

APPROXIMATION OF YEARS

<i>Dyuk</i>	this year, the current year.
<i>mauine</i>	last year.
<i>ioning</i>	the year before last.
<i>nyyane</i>	next year.
<i>maupha</i>	the year after next.

APPROXIMATION OF DAYS

<i>Ding</i>	to-day.	<i>ryuska</i>	the fourth day after.
<i>Be lla</i>			
<i>hake (haka)</i>	to-morrow.	<i>phcluska</i>	the fifth day after.

<i>amangla</i>	the day after to-morrow.	<i>ganda</i> or <i>ganda</i>	yesterday
<i>ryeska</i>	the third day after.	<i>khur</i>	the day before yesterday

new jag

back.

THE TIME OF THE DAY

The Balti reckoning of the hours cannot be spoken of in terms of hours and minutes. The sun is the timepiece, therefore the times of the day greatly differ in length in the winter and summer.

Every village knows well the time of day by the height of the mountains, when the sun cannot be seen.

<i>go-byga</i>	the first crowing of the cock.
<i>skil-byga</i>	the second crowing of the cock.
<i>juk-byga</i>	the last crowing of the cock (for the of dawn).

<i>sharka</i>	dawn
<i>nam langpet</i>	daybreak (even light in all the sky)
<i>brudse phogpet</i>	(lit. the rising of the sky).
<i>ngini sma phogpet</i>	direct sun's rays on the mountain tops.
<i>zantus</i>	the sun's rays falling on the villages.
	morning food time (from 9.30 a.m. onwards)

<i>ngima tre</i>	mid-day.
<i>tro-phat</i>	early afternoon
<i>pushar</i>	later afternoon.
<i>phuro</i>	

<i>nginun naba</i>	the setting of the sun on habitation.
<i>gontakhs</i>	sun only on the hills
<i>lungse chhod pa</i>	sun on the highest peaks only.
<i>gongphin</i>	evening, no sun, first stars appearing.
<i>tsan</i>	night.
<i>tsan-phet</i>	midnight.
<i>tsab-thab</i>	twilight.
<i>bang baibul-i</i>	just before night advanced twilight.

BALI PRAYER TIMES (MOMAMTAN)

<i>gyokhsu phayag</i>	at dawn.
<i>pishin-i phayag</i>	early afternoon.
<i>diyar-i phayag</i>	at sunset (just after) (<i>goti</i> <i>thi</i>)
<i>sham-i phayag</i>	in the evening (<i>gya phat</i>)
<i>lungshan-i phayag</i>	at darkness (late evening) (<i>tsu</i> <i>tsu</i>)

MEASUREMENT

Although the English inch, foot, yard, and mile measurement are commonly known, Baltis still maintain their own primitive methods of measurement.

<i>masung</i>	the length of a grain of barley.
<i>sor-phet</i>	half the width of a finger.
<i>sor-chik</i>	one width of a finger.
<i>sor-to</i>	two widths of a finger.
<i>sor-khsun</i>	three widths of a finger.
<i>chag-gang</i>	the span of the first finger and thumb
<i>tho-gang</i>	full span; fourth finger and thumb
<i>mutluk chik</i>	from elbow to the end of closed fist, about 15 in.
<i>karn chik</i> or <i>khwang</i>	one cubit.
<i>karn d</i>	two cubits (one yard)
<i>zun thol</i>	about one mile. The distance which can be covered during the time needed to prepare a Balti meal of 20
<i>chik chik</i>	three to four miles. From one post hut to the next
<i>para chik</i>	one stage of about twelve miles.
<i>thangny</i> (far) and <i>nginun</i> (near)	are used to express the approximate distance when more or less than twelve miles.

¹ The word *chik* is used to read the usual word *ngi* for 'from' in the above.

WEIGHTS

chik a wooden measure of capacity containing a little more than one Indian seer.
ngit equal to twenty *bpa*, about a little more than half maund.
 The Indian maund, seer, *pa*, etc., is commonly known, and is accordingly being employed in all districts.

PART II

Part II is intended to give the student a working knowledge of the most common verbs and expressions.

The vocabularies and exercises are by no means complete, but could be used in conjunction with the English-Balti Vocabulary, and with Part I for continual reference to rules and construction.

The student is urged to thoroughly acquaint himself with the sentences given for exercises before trying to construct for himself.

VERBS AND CONVERSATIONAL EXERCISES

1. <i>Bu</i>	son.	<i>Bong o</i>	daughter, etc.
<i>Ala</i>	father.	<i>ngi o</i>	mother
<i>Ngā</i>	I.	<i>khayang</i>	you (sing.)
<i>Ngī</i>	my.	<i>khiri</i>	your.
<i>god</i>	is, exists.	<i>not</i>	is not.
<i>god pa</i>	was.	<i>not pa</i>	was not
<i>gred</i>	goes, go	<i>ngi ul</i>	comes is coming
<i>dihā</i>	here.	<i>elha</i>	there
<i>Khayang dikhē gni.</i>			You are here.
<i>Ngā dikhā god pa.</i>			I was here.
<i>Khiē hōng-o, kha not.</i>			Your daughter is not here.
<i>Ngī bu elha gred.</i>			My son is going there.
<i>Khiri ala elha god pa.</i>			Your father was there.
<i>Ngī āng-o dikhā ngi ul.</i>			My mother is coming here.

<i>Ma</i>	man.	<i>Postny</i>	woman.
<i>Kho</i>	he.	<i>Mo</i>	she.
<i>Khe-e</i>	his.	<i>Mo-e</i>	her(s).
<i>Chik</i>	one.	<i>ngis</i>	two.
<i>ngis</i>	came.	<i>songis</i>	went.

Yuntse little.
Khyong bring (imper.).

maingno much, a lot.
khyong-ol bring, is bringing.

Si, placed after the nominatives, forms the Agent Case; it indicates that the action is being done by the person or thing mentioned before it.

Me chik songs

Kho si maingno khyong

One (a) man went.
He brought much.

Bostring chik ong

One woman came.

Kho-e bong-o si ngis khyong

His daughter brought me

Yuntse khyong

Bring little.

Me maingno songs

Many men went.

3

Dur-ye to-day.

Gunde

yesterday.

Do- now.

Ala

just now (at once).

Na and.

Sang

also.

Na- when.

Gir

where.

Ama but.

ma

never (used with negative).

Gue-mel not going.

Ongma-mel

not coming.

Bu chik na bong-e chik living ong

A son and a daughter came to-day.

(boy and a girl).

Khyong dose gar guel?

Where are you going now?

Ngaguel ama kho gue-mel

I am going, but he is not going.

Khuri bu alla gir songs?

Where did your son go just now?

Khyag uy mala gue-mel

You never go.

Kha sang u-ol ongma-mel

He al o never comes.

Kha gund, ongys ama khyong nam

He came yesterday, but where are you coming?

1.

Gis shall, will go.

ongnuk

shall, will come.

Me g shall, will not go.

ni-ong

shall, will not come.

Me-b-ye shall, will not do.

ni khyong

shall, will not bring.

Be l doing, does.

bek

shall, will do.

Bga done.

byos

do (Imp.).

Chi? what?

su?

who?

Kho si ch- khyong?

What has he brought? (lit. Wl. brought he).

ching cin bed?

What are you doing?

ching mi-go

I shall not go to-day.

do byas?

Who did (it)?

khyong sang byos

You also do (it). (Imp.)

Kho si mi-bya, i-ye sang n

He will not do (it), I also shall not

do (it); (lit.) Neither he nor I

shall do it.

5.

Ma (negative) no, not, etc., prefixed to the past tense.

Bru

horse.

bang

cow.

Chhu

water.

omu

milk.

Sang-sang

light.

thul

darkness.

Chuli

apricot.

kushu

apple.

Bji

four.

ga

seven.

Truk

six.

bum

seven.

Mimna

to give (inf.).

ze

to eat (inf.).

Bang ngis u lutz chik-dikha Two cows and a horse were here, but

yo-pa ama dose mel

are not now.

Kushu chik min

(give one apple.

Chuli bji zo

Eat four apricots.

Ngag chik mi-min

I shall not give one.

Now thul songsed, chi bek?

It has now become dark, what light

we do?

Ala chuli ma zo

Do not eat apricots just now.

Chhu chha khyong

Bring water here.

6.

Kgosel (with the infinitive) should, ought, necessary.

Kgos-mel (with the infinitive) negative, should not, etc.

Sholmo

quick, quickly.

dohmo

narrow.

Phalchan

wide.

anchan

strong.

Di

this (adj.).

da

that (adj.).

E

the other (adj.).

dgu

this (pron.)

Do

that (pron.).

go

this or that very (pron.).

Zabai

to say, speak.

no-d-maro

if not, otherwise

78
In is (see verb 'to be'). **men** is not (see verb 'to be').

Lam path. **ego** door.

Gue rgoyna ned It is not necessary to go.

Shokhmo guri rgozel (lit.) (strong is not necessary).
(you) must go quickly.

Kho si chi zered? What does he say?

E-luü sang khingyma rgo sed The other horse must be brought.

Lam dikh mo yod The road is narrow.

Nga amlam men I am not strong.

De zgo phachlan yod That door is wide.

Nga si dyu zers I said this.

Do, rji men That is not mine.

7.

La, to, at, dative case sign.

-ing-nu in. **uung-nu** house, at home.

naga we. **khong** they

Lyakhmo good. **shishik** bad.

tris ask (imp.). **zer** say, speak (imp.).

nu very. **hlus** look, behold.

Kho lu zerba rgo sed, nu-nare kho He must be spoken to, otherwise he will not go.

Hlus, dyu lyakhmo ned, nga' la Look, this is not good, I want it (lit.) (not needed).

Ngä lu ma zer, nu shokhmo nung-nu song Don't speak to me so soon, quickly.

Dä oming-nu chhu yod There is water in the mill.

Nga si khong lu chi minuk? What shall I give you, child?

8.

Yupa: to put, place, leave. **yuged** placing, places (fr)

Dukpa: to sit, remain. **dyuged** sitting, sits (prse)

Songpa: having gone (go and). **ongse** having com.

IMPERSONAL VERBS

What is normally the subject in English becomes the taking of the post-position **la**.

Thongma to see. **shaspa** to know

kuu to hear. **chudpa** to comprehend, understand.

chi some (mass, milk), **khak** a few, some (numerical).

ga having done (and) or (then), or (and then).

ga having asked (and) or (then), or (and then).

ga chla songse ngi lungu lu You go there and ask my daughter (or) You having gone there ask my daughter.

ga lu klu thongma ned I do not see him.

ga lu chi sherd? What does he know?

ga lu oga gar jey, nga lu thongma Where did you put your umbrella? I don't see it.

ga o la trise-nu khak dikha Ask mother, and then bring some here.

khong **khos si chi zered, nga lu kuu ned** What does he say? I don't hear (can't) hear.

9. Song-nare (if) go, were to go, should go, etc.

Yod-nare (if) is, were to be, should be, etc.

Thong-nare (if) see, were to see, should see, etc.

kas-nare (if) hear, were to hear, should hear, etc.

las work. **skad** voice, sound.

Po. See chapter on this suffix in the Balti Grammar, under substantives.

This suffix is attached to all qualified Nouns. Pronouns, and words serving the purpose of substantives.

Its various forms should be carefully studied.

Ngä ekha song-nare, nga si kho lu Should I go there, I shall see him.

laspa byase-na, chhu chhuchi Is this work and then bring some water (or) Having done this work, bring me water.

khong **khayang la klu thong-nare, kho lu** Should you see him, I am this.

dyu nuin **Chhu yod-nare nga chhuchi** Should there be any water? I bring some.

khongnuuk **Ngä la khir shadpo ko-nare nga si** If I hear your voice, I do I do?

chi bak? **Khong lu de laspa bya shaspa ned** They do not hear that work.

10. Sabar (Urdu) lesson.

Tyāṅma to hit, beat

shoghu (a) book.

taṅma to pour (also) and to put occasionally.

quā-na when I (etc.) go.

ma-na-na when I (etc.) go

kuā-na when I (etc.) hear.

taṅma-na when I (etc.) see

chū? why?

field.

chāerna because.

jūṅ wet.

skand dry

earth (soil or ground)

khyaṅ-i-gi khiri subarpo na sor-

If you don't read your book

nae ṅu si khyaṅ tyāṅmuk

shall beat you

(ṅu la) khiri skulpō kuā-na, ṅu

When I hear your voice I shall

si khyaṅ la kusha khak khyaṅ

bring you a few apples.

nika

khyaṅ chhi la quā na ṅu la xei,

Tell me when you go to the house

chāerna ṅu saṅ onyuk

because I shall also come

Ti jūṅpo lyāṅmo mud, chāerna

This field is not good, because

nae ṅu gōdā gōd

there is very little earth.

Su si dikha chhu taṅs? ṅu shophu

Who put water here? say loud.

sherpha songs

has become wet. (N.B. - (Lit. gone wet.)

11.

phose-taṅma to pour or throw away (fluids).

phaṅse-taṅma to throw away (solids).

phud-taṅma to release, loosen, untie, etc.

charpha taṅma to rain.

khā taṅma to snow.

tas cloth (cotton).

bulpas

woollen cloth (blanket).

temmo warm.

grāḥmo

cold.

qna winter.

gbyar or (zogar summer).

i-and- are the signs of the (lenitive) Case. See Rules in (Grammar)

che tea.

bale

soup.

khī dog.

khurā bread.

thungma to drink.

chingma to tie, tie up.

Ona lyāḥmo yōp-na, chā phose-

When the milk is good why do you

taṅs?

throw it away?

Dī kushu lyāḥmo mud. phaṅs-

This apple is not good, throw it

away.

mā grāḥmo yod, dikha cha To-day it is very cold, come here

ṅma ony

and drink tea. (Lit.) to drink

phude ma tong, dikha baring

Don't loose the dog, two women

ṅu yod

are here.

ṅma mela taṅna med, cna

It never rains, but in the winter

ṅu la khū taṅs

it snows.

ṅu khī ching, mud-mare ṅu mi-

I'm up your dog, otherwise I shall

ong

not come.

ṅu

do-ṅu nu in that.

ṅu i-ṅu

do-i-ṅu on that.

ṅu i-ṅu

do-i-ṅu on that.

ṅu i-ṅu

do-i-ṅu on that.

ṅu i-ṅu

do-i-ṅu on that.

ṅu i-ṅu

do-i-ṅu on that.

ṅu i-ṅu

do-i-ṅu on that.

ṅu i-ṅu

do-i-ṅu on that.

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do-i-ṅu on that.

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ṅu i-ṅu

do-i-ṅu on that.

ṅu i-ṅu

do-i-ṅu on that.

13.

Thoba to get, find, obtain. (See page 61.)
Yama to be able to. When used alone in 1st P but not otherwise.

Tsalba to look for, search.

Siorba to be lost.

Shyela-tangma to lose (carelessly), to leave lying about.

Phyal la tangma to hang up.

Sing every, all

Tshangma every, all in particular.

Chigang-chog everything, all things, in general

Chang-med nothing. *chang-sang med* nothing at

tsam? how many? (*samse?* how many)

baia (hajo) earthen water pot.

Kimul silver, rupee. *pene* money in general

Luphu lamb. *ravay* (she) goat

Zachus fool. *lyik.* *lyik*

Gonde thobpi de timkpo ekha That key which was found yet

Phyal la tangse yot day is hanging up there.

Diring storphe luphu thobsa nu Has the lamb which was lost 1 day been found or not?

Kimul tshungma stors, pene chik All the rupees are lost, not a piece (can) be found.

Song, khiri baje tsol, ravay la chlu Go, look for your water-pot, what must be given to the goat.

Kho cha khyongma songsa? *tsamse* Has he gone to bring tea? In much will he bring?

Nga ti laspo bya yamna-med, chik I cannot do this work, etc.

nga na yambo onyama ryosed come with me.

14.

ngajma we (in particular). *ngadang we* (generally), we folk

nga-i our " *ngai* our (generally).

etc. See Pronouns.

-i-shula yotpa (infin.) to be at hand, by, to have at objects).

-la yotpa (infin.) to have, own, etc. (property, relations, objects).

sister (elder, and in general. Also polite salutation for all women).

kakiz elder brother, elder man in general.

khagring far, distant.

hiteca grass.

brug-la on the cultivated mountain-side or

pasture land, high up.

khure-gwa to carry away, to take (something).

khure-ongma to bring (something specified), bring with, bring carrying.

ngai-kika na a-shi-gondi brug la Our (elder) brother and sister went

to the mountain yesterday and brought back much grass.

ngi-ashi la bu chik na long-e-kojs My (elder) sister has two daughters.

Khlu, ri-la yodpi de grongpo lyi That village on the mountain

is exceedingly big.

Song, kakhi la—tsamse-bajo de Go, tell (your) brother to take

the earthen pot to that nearby village.

ngi-shula pene medpa na nga la When I have no money, what shall I get?

ngaling ma khagring song mare. If we are going very far, we should

take food and also clothes with us.

ngizha na gonchus ring yombo us.

15.

byad brick. *byad* eight.

byebu to set up (one on top of the other), to build. *rgu* nine.

phachu bridge. *phachu* ten.

phelus-chik eleven

chong-as twelve.

beam (n.) *rtungma* beam

low (wood).

firmly, strongly. (v.) *rtungma* to beat.

phangma to throw, take away. *phshikee-phangma* to throw
(a fixture). down, to demolish.

zgis tangma to gore, charge with the horns.
kyongma (usually, to bring) to fall down (fixtures), to topk
kyerba (usually, to take away), to be carried away (article
(persons) carried away by water, or by the wind (tree

The verb *chukpa* is occasionally used to form a causal verb with
the two mentioned above, when the thing in question is large, or a
fixture.

De bangpa si di rgyungpa la zgis tangen dukae, rgyungpa khyong, si di
That cow having kept on charging this wall with her horns, knocked
it down.

(That cow keeping on charging this wall, knocked down (the wall)
Di zambu na bathno yod, chhu si This bridge is very low, the cow
kyeruk will carry it away.

Di rdungma byi stro-byase yagya These four beams should be made
firmly.

Bashu hrisik zore thomo byesi If (you) build with bricks, you
hrisikpa yane, rdaka hrisik nare can build high, if (you) build
tsangma khyong-nuk with stones all will fall down

Ming-ga chong-as jug chik lu di Twelve men will [meaning *rdaka*
nangpo phshikee phangma] demolish this house in one day

Chhu nangmo ongma na khong-i When much water comes they will
si zambu phangma take away the bridge.

16.

kalba to put on top, load up (also to send).
... *paese lyukhmo* better than.
... *pa lyukhmo* better than.

tsat it is enough.
di bzo e-kha in this way, manner, etc.

khahuri on the top, outside of.
yan-palse as much as possible, etc.

rgos-palse as much as required, necessary, etc.
Xgi khambing-mu in my mind, opinion, thought. (I think)

Xga la kospho what I heard, (that which) have heard of
Xga si byaspho that which I did, have done, etc.

Khyang-i-si zerbo that which you say.
Khyang-i-si zerpho that which you said, have said, etc.

nangpo de nangpo palse lyukhmo This house is better than that
(or) *Di nangpo palse de* house.

nangpo byukhmo in
khambing-mu de khahuri kalba I think that should be put on the
top.

pa la kospho khyung la shir-pi me You do not know what I heard.
Xga si rgos-palse byas, amu khuri I did as much as was necessary,
khambing-mu de yang bya rgosol but in his opinion it must be
done again.

Xhyang-i-si zerbo ngu la khal, amu I hear what you say, but do not
di bzo-e-kha yang me zer. say any more in that manner.

17.

lagging-mu, lagging in the hand.
lyekar a stick, walking-stick.
Zan food (a special native mixture of
meal).

Deh-mu, zekhana Then, after that. (Conjunction.)
lon-dum zerbi mi ci ik a man named Abundant

ngu si zerbi lam kun the words that I am saying.
Pagzi ngu si do byasol-pi ping If I had done that.

more ...
Pagzi khyang-i-si do zersol-pi If you had said that ...

ping rare ...
Pagzi kho mu ong-sol-pi ping If he had not come.

rare ...
Pagzi kho mu ong-sol-pi ping If he had not come.

The subjunctive tenses should be studied with the vocabulary.
The consequent tense is the future tense plus *ping*. (Page 49.)

Pagzi kho dikhin ong-sol-pi ping If he had come later, I would not
nare ngu mi gpa have gone.

(Past Perf. Subjunct.)
Pagzi ngu si do byasol-pi ping nare, If I had done that, he would have
kho si ngu lyang-mu pa hit me.

(Past Perf. Subjunct.)
Kho si khuri laspo zikhin chukae He finished his work and was in
na khuri nangpo zos de khahana food. Then, taking a stick in
lagging lyekar khuri si la songe (his) hand, went up the mountain.

Foramin zerbī mī chik dikhā ong Should a man named Al'rian
 nare, *kho la dikhā duk zer*
 (Simple dubious form.)
 come here, tell him to -11-

18.

Study well the differences of the Subjunctive tenses.

Ōga ongsukpa na . . .

(*Pagzi* prefixed or omitted)

Kho si dyu byasukpa na . . .

If I were to come . . .

thappa

rope.

ishikpa

to burn (interns).

thyu

string.

byikpa

to become bad (in a
senses)

ekulpa

thread, fine string of goat's hair, etc.

chik-chi

alone.

jingmo

neck.

yat langma

to tie a knot.

roh bya

to help.

khreba

to untie, to undo.

bu-len byi

to give a hand.

Ti gadpo khrol, de thagpa khyongas

Untie this knot, bring the rope

and give it to me.

na nga la min

If you do not come I shall be

alone.

Khyang ma ong nare ŋa chik-chi

If you do not come I shall be

alone.

dukuk

alone.

Thyu la thappa (Proverb.)

(Lit. a rope to a string), i.e.

Khyang-i-si thyu la thappa chā

Why are you making mountains out of mole-hills.

bed?

out of mole-hills.

Ōga la rokh byakhan chik sang

I have not a single helper. (Lit.

not even one.)

med

Give me a hand, my lord!

Ōga la bu-len-byos, ŋgi zachas

burning.

ishigod

If they were to do that work no

body would like (it).

Khong-i-si de laspo byasulpa nasa

body would like (it).

mi thadpa

body would like (it).

mi thadpa

body would like (it).

19.

de-i

earlier (the same day).

abasa

later on (the same day).

dyu la elkhing

in the future.

dirung na ekho

from to-day onwards.

di wakh lu

at this time.

di wakh lu

at this time.

yāse manpo

until then, in the meantime

mā madpo song nare

at the maximum.

mā yuntse song nare

at the minimum

khām-sang byase zerba

to speak clearly.

hmanngdo

foundation.

hmanngdo khrolba

to undo or dig up a foundation.

abasa ongnuk, ana yāse nani

I shall come later, but until then

yo khyang dikhā duk

you remain here.

khikhanpo si i'han-sang byase ma

If the speaker does not speak

zer nare, kha si chī zerba su la

clearly, nobody will hear what

mi ko

he says.

dyung na ekho ŋga dikhā yang

From to-day I shall never come

māla ni ong

here again.

De-i khyongphi de ngungro yang

The wall which fell down earlier

hatsikpa tgosod

should be rebuilt.

De ishunse nangpo phelwa la jag

How many days will it take to

uān gil?

build this little house?

Mā madpo song nare, jag-ma ŋgishu

At the most, twenty days.

20.

20.

20.

20.

20.

20.

20.

20.

20.

20.

20.

20.

20.

20.

20.

20.

20.

20.

20.

20.

20.

- brilliant, *khelichan, gbelchan*.
bring, to, *khomgom*.
brood, *ghelichen, phat-phal*.
broom (sweep), *ghakhlina*.
broth, *shachau*.
brother (elder), *kuku* (younger, *phodon*).
brought, to be, *tehsopu*.
bubble, to, *bulay phomgom*.
bud, *tekhina*.
bud, to, *tekhina khutba*.
buddhist, *bechi*.
buffalo, *me-ki-lang*.
bug, *cheri*.
build, to *phohara* (house), *hang* (strong).
bull, *khlang*.
bullet, *rhidi*.
bunch, *chakphu*.
bundle, clothes, *bu styu*; (furs) *khan*.
burden, *khur*.
burn, to, *shugpu*.
burned, to be, (badly), *aho hulu gon*.
khudh gura.
bust, to, *ghyad*.
bury, to (animal), *sho*; (ing (man), *ghahyia hgy*.
bush, *rhun*.
business, *las*.
busy, to be, (as) *las-mang goshpu*.
but, *ama*.
butcher, *magi*.
buttery, *wahpho*.
butter, *ghahyia*.
button, *ghahyia*.
buy, to, *lehma*.
buzz, to, *bu-u lya*.
by reason of, (i-) *angyei-lha*

C

- cabbage, *ben yoh* (U.).
cage, *techiu*.
cake, *zidrahung* (Balti), *azog*.
calamity, *benchani*.
calculate, to, *thak lya*.
calderon, *zong*.
call, *burak*.
call to, *gus hula, han tung ut, qto l*.
(hondy).
calm, *uhay-ahay*.
camel, *angungo*.
canal, *ahkong*.
candid, *in chik men shik zekhan*.
candle, *dr, tai i stir*.
cane, *tekar* (hand).
canonical, *mi shi zakhon*.
carter, to, *gon-chom kurgom*.
car, *nahing*.
carable, to be, (i-) *ghy u ty*.
capital (chief village), *ghy, ghon*.
capitulate, to, *go chok* (surrender).
captive, *kon*.
capture, to, *zawun*.
carcase, *ro*.

- car, *zawun-g*.
careful, to be, *zang-a bu*.
care, to take, *zang a bu*.
carefully, *zang a bu*.
career, to, *ghy u ty*.
carpet, *shing khun*.
carpet (Persian), *gho* (thin).
carrot, *techiu*.
carry, to, *ghy u ty*.
cartridge, *khutba*.
case (court), *ghy u ty*.
cast, to (saw), *ghy u ty*.
castale, to, *ghy u ty*.
cast, to (U.).
cathedral, *ghy u ty*.
catch, to, *zawun*.
caterpillar, *ghy u ty*.
castle, *khur*.
cauliflower, *ghy u ty*.
cause, *ghy u ty*.
cautious, to be, *ghy u ty*.
cave, *ghy u ty*.
cavity, *ghy u ty*.
cease, to, *ghy u ty*.
ceaseless, *ghy u ty*.
ceiling, *ghy u ty*.
celebrate, to, *ghy u ty*.
cemetary, *ghy u ty*.
centipede, *ghy u ty*.
century, *ghy u ty*.
certain (sure), *ghy u ty*.
certainly, *ghy u ty*.
certificate, *ghy u ty*.
chain, *ghy u ty*.
chair, *ghy u ty*.
chance, *ghy u ty*.
chance, by a gun, *ghy u ty*.
change, to, *ghy u ty*.
chap, to, *ghy u ty*.
charcoal, *ghy u ty*.
charm, *ghy u ty*.
cheap, *ghy u ty*.
check, to, *ghy u ty*.
cheerful, to be, *ghy u ty*.
cheek, *ghy u ty*.
cheer, *ghy u ty*.
cheese, *ghy u ty*.
chest, to, *ghy u ty*.
chicken small, *ghy u ty*.
child, *ghy u ty*.
children, *ghy u ty*.
chilly, *ghy u ty*.
chimney, *ghy u ty*.
chin, *ghy u ty*.
China, *ghy u ty*.
chisel, *ghy u ty*.
choke, to, *ghy u ty*.
choose, to, *ghy u ty*.

service (religious), *truu-kho-*
serviceable, to be, know,
seven, *bi-lun*.

seventeen, *chub-lun*.

sever, to, *chad-jut*.

several, knife

severally, *re-re* and *re-re* to

sew, to, *le-mu, thar-u-*

shade, *ngim-phruy*.

shaggy, *pet-pot*

shake, to, *ek-lu, lo-jung* (shu)

shallow, *shet-shet*

shave, to, *thet-shet*

shameful, *thet-lu*

shameless, *thet-wed*.

shape, *ku*.

share, *po-kul*

sharp, *ku*.

sharp, *ku*.

sharp, *ku*.

shattered, to be, *re-re* and *re-re* to

shave, to, *thet-shet*

she, *wa*.

sheaf, *chep*.

sheep, *tu* (sheep), *tu-i-shu-pu* (skin),
tu-i-shu-pu.

sheet (paper), *thet-shu-pu* (long),
thet-shu-pu.

shepherd, *tu-dut*.

shiver, to, *du-dut*.

shock, *thet*.

shoe (native), *ku-fu-lu* (European),
ku-fu-lu.

shoot, to (gun), *tu-yung-phung-mu*

shop, *thet*, *thet* (C).

shore, *thet*, *thet* (C).

short, *thet*, *thet* (C).

short cut (road), *thet-lu*, *thet-lu*.

shorten, to, *thet-lu*, *thet-lu*.

shortly (soon), *thet-lu*.

shoulder, *thet*.

shoulder-blade, *so-lu-pu*.

shout, to, *thet-lu*.

shore, to, *thet-lu*.

show, to, *thet-lu*.

shrink, to, *thet-lu*.

shut, to, *thet-lu*.

chep-thet-lu (on the left),
thet-lu.

six, *thet*.

sixteen, *chub-lun*.

sixty, *ngim-phruy*.

skin, *thet-lu*.

sky, *thet-lu*.

stand, to, *thet-lu*, *thet-lu*.

star, *thet-lu*.

stare, *thet-lu*.

steep, *thet-lu*.

sleep, to, *thet-lu*, *thet-lu*.

sleeve, *thet-lu*.

slip, to, *thet-lu*.

silt, to, *thet-lu*.

slow, *thet-lu*.

slowly, *thet-lu*.

small, *thet-lu*.

small, *thet-lu*.

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small, *thet-lu*.

spider's web, *thet-lu*.

spit, to, *thet-lu*.

spin, to, *thet-lu*.

spirit, *thet-lu*.

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spirit, *thet-lu*.

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spirit, *thet-lu*.

spirit, *thet-lu*.

spirit, *thet-lu*.

spirit, *thet-lu*.

sun, *ngim*.

Sunday, *thet-lu*.

supper, *ngim-phruy*.

supple, *thet-lu*.

supplicate, to, *thet-lu*.

sure, *thet-lu*.

surrender, to, *thet-lu*.

surrendering, *thet-lu*.

suspend, to, *thet-lu*.

swallow, to, *thet-lu*.

swallow, to, *thet-lu*.

sweat, to, *thet-lu*.

sweet, *thet-lu*.

swell, *thet-lu*.

swim, *thet-lu*.

sword, *thet-lu*.

sybil, *thet-lu*.

sybil, *thet-lu*.

sybil, *thet-lu*.

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sybil, *thet-lu*.

sybil, *thet-lu*.

sybil, *thet-lu*.

wicked, *shu*
 wickedness, *shu*
 wide, *shu*
 width, *shu*
 wife, *shu*
 wild, *shu*
 wilderness, *shu*
 will, *shu*
 willow, *shu*
 win, to, *shu*
 wind, *shu*
 window, *shu*
 wine, *shu*
 wide, to, *shu*
 wire, *shu*
 wisdom, *shu*
 with, *shu*
 without, *shu*
 witness, *shu*
 witness, to, *shu*
 wolf, *shu*
 woman, *shu*
 wood, *shu*
 wool, *shu*
 wool, to, *shu*
 word, *shu*
 work, *shu*
 work, to, *shu*
 world, *shu*
 worm, *shu*
 worry, to, *shu*
 worship, to, *shu*
 (bow down to), *shu*
 (Mohammedan), *shu*
 service, *shu*

worse, *shu*
 worst, *shu*
 worth, *shu*
 worthy, *shu*
 wound, *shu*
 wrap, to, *shu*
 wrath, *shu*
 wrestle, to, *shu*
 wine out, to, *shu*
 wrinkle, *shu*
 wrist, *shu*
 write, to, *shu*
 write, *shu*

yak, *shu*
 yard, *shu*
 year, *shu*
 year, to, *shu*
 yearn for, to, *shu*
 yellow, *shu*
 yes, *shu*
 yesterday, *shu*
 yet, not, *shu*
 you, *shu*
 young, *shu*
 your, *shu*

zeal, with, *shu*
 zigzag, *shu*